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Gay Community News

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Rep. George O'Brien (R-IL)



Rep. Jack Hightower (D-TX)

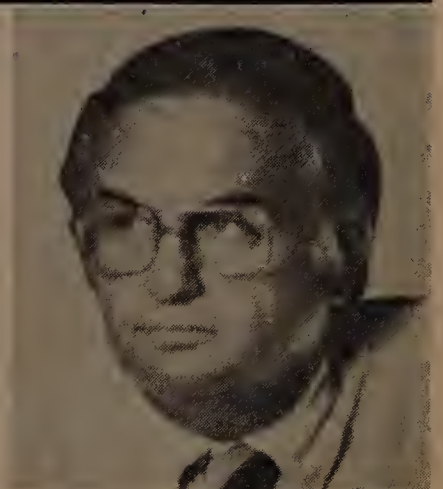


Rep. Bill Alexander (D-AK)

Congressional Committee Returns Anti-Gay Amendment to Bill



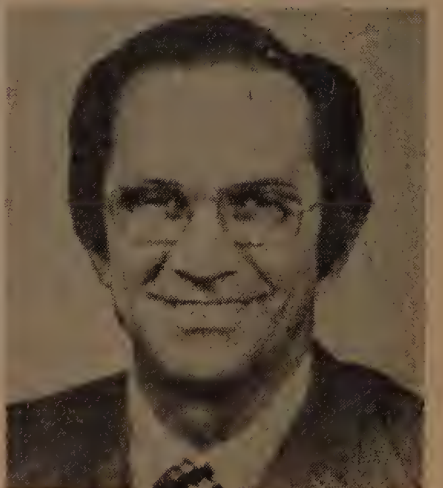
Rep. Larry McDonald (D-GA)



Sen. Lowell Weicker (R-CT)



Sen. Ernest Hollings (D-SC)



Rep. Bill Hefner (D-NC)

Medical Column Begins With Hepatitis B
Matlovich Settles With Air Force For \$160,000



Leonard Matlovich

'I Haven't Sold Out' Matlovich, USAF Make Settlement

Compiled by Denise Sudell

WASHINGTON, DC — The U.S. Air Force has agreed to pay former sergeant Leonard P. Matlovich \$160,000 in back pay and damages stemming from his 1975 dismissal after he publicly revealed his homosexuality.

Matlovich has been campaigning for readmittance into the service for the past five years, claiming that his Bronze Star won in Vietnam and unblemished military record made him eligible for retention under Air Force regulations requiring dismissal of gay persons "except under the most unusual circumstances."

Matlovich told *GCN* that he decided to accept the settlement, despite a recent ruling in federal district court that he should be reinstated (see *GCN* Vol. 8, No. 9), because of the election of conservative Republican Ronald Reagan as president.

He said that because the Air Force would most likely appeal his case as far as the Supreme Court, to which Reagan will have the opportunity to appoint conservative justices, "it seemed to be a general consensus [of lawyers he consulted] that with Reagan as president, three years from now when my case would go before the Supreme Court, my chances of winning would be nil."

In September 1980, U.S. District Court Judge Gerhard Gesell ruled that Matlovich's dismissal was unlawful because the Air Force had not explained fully its policies for retaining homosexuals in the service under the "unusual circumstances" clause.

Gesell's decision followed a 1978 ruling by the U.S. Court of Appeals ordering the Air Force to explain those same policies.

Matlovich's attorney, Patricia Douglass, told *GCN* that because of the settlement, a motion would be made to the Court of Appeals to have Gesell's September 1980 decision declared moot: the Court will decide whether to make such a declaration, Douglass said.

Even if Gesell's September decision is declared moot, according to Douglass, the 1978 Court of Appeals decision ordering the Air Force to explain its policy will still stand.

Although a statement issued by Air Force Secretary Hans Mark said that the settlement "should have no effect" on the policy toward homosexuality, Douglass said that should another gay person discharged from the Air Force decide to challenge the regulation, Air Force officials would still be required to clarify their policy. "Since they were

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Congress Committee Adds New Anti-Gay Amendment

Compiled by Denise Sudell

WASHINGTON, DC — A U.S. House-Senate conference committee has returned a compromise version of the anti-gay McDonald Amendment to the final version of H.R. 7584, the Legal Services Bill.

The compromise language, proposed to the conference committee by Sen. Lowell Weicker (R-CT), states that the law, if passed in this version by both the House and Senate and signed into law by President Jimmy Carter, will "prohibit legal assistance for any litigation which seeks to adjudicate the legalization of homosexuality."

As *GCN* goes to press, the House of Representatives has already voted to approve the conference committee's version of the bill.

Sources here indicate that President Carter will not veto the bill despite the inclusion of a controversial and widely-publicized anti-busing amendment, because he has not pressured senators and members of Congress, either privately or publicly, to vote against the bill.

The original language of the McDonald Amendment, proposed by Rep. Larry McDonald (D-GA), would have prohibited the use of federal funds through the Legal Services Corporation in litigation "promoting, protecting, and defending homosexuality."

The House of Representatives voted in favor of the amendment, 290-113 (see *GCN* Vol. 8, No. 5).

The Senate last week passed the bill without adding its own version of the amendment, and Steve Endean, executive director of Gay Rights National Lobby (GRNL), and Mark Murphy of the Subcommittee on State, Justice, and Commerce of the Senate Appropriations Committee both speculated that the bill would not be passed by the conference committee (see *GCN* Vol. 8, No. 19).

However, when the conference committee met November 20, the House conferees were adamant about the inclusion of some sort of amendment concerning lesbian and gay cases in the bill.

According to Marty Moore, legislative assistant to Weicker, the Connecticut senator proposed the compromise amendment because it was "the best possible compromise we could get out of the situation."

"That language [in the compromise amendment] is not the best," Moore told *GCN*. "Certainly the gay community, I think, probably has a right to be quite upset with this, and some of them are, but I think under the circumstances, it was probably the best thing we could do."

Moore said that the original McDonald Amendment "was being interpreted by some members of the legal profession, and also by some conservative advocates, [as prohibiting] any

homosexual from gaining access to legal services.

"The second language [of the compromise amendment] is interpreted as not denying legal services to homosexuals — it strictly only eliminates any attempt to legalize homosexuality, but it does not deny legal defense to homosexuals — the first one did."

Moore could offer no examples of what specific types of cases would be prohibited under the compromise amendment.

In a statement, Endean described Weicker as "deeply committed to justice for lesbians and gay men," and said that the senator "effectively moved, in our interests to minimize the damage."

1000 Mourners March in NYC

By Philip Shehadi

NEW YORK — Nearly 1000 lesbians and gay men filed silently down Christopher Street Nov. 20, led by the slow drumbeat of the Gay Community Marching Band. Many held candles and wore black armbands as they marched toward the Ramrod bar, site of the shootings that had left two gay men dead and six others wounded the night before (see *GCN*, Vol. 8, No. 19). Some wept openly.

"Very moving" was how one participant described the procession, which culminated in a gathering in front of the Ramrod. In between renderings of "The Battle Hymn of the Republic" and "We Shall Overcome," the crowd heard short speeches calling for unity and vigilance in the face of growing anti-gay violence.

"We have to stick together, because only gay people love gay people," said Paul Martin of the Gay Media Alliance. He noted the parallels between the Greenwich Village shootings and the murder of openly-gay San Francisco Supervisor Harvey Milk two years ago: "The killers were both ex-cops, with strict religious up-brings. They were brought up to hate gay people."

Activist Sue Brown of the Gay Nurses' Alliance told the crowd it was vital to organize against violence by appearing at queer-basher trials and pressuring the legal system to prosecute attackers of gays. She was the only woman speaker, and later expressed disappointment that few women attended the evening's events.

Andy Humm of Dignity/New York made an impassioned request for a moment of prayer. "Tonight I don't think there is a god up there," he said. "But let us say a silent prayer to the god in ourselves."

Attempts to give the gathering a more political focus were not warmly received. Jim Levin was booed when he identified himself as a member of Gay and Lesbian Independent Democrats and urged the crowd to support reintroducing a lesbian and gay rights bill into the city council. Many New York groups, for strategic reasons, are opposed to reintroducing the bill at this time.

A near-scuffle broke out when a member of the Revolutionary Socialist League called for action against the police. But the over-all

tenor appeared to be one of unity, of shared grief, and of stunned silence.

"Whoever was there to sell a product or an ideology got lost in the shuffle," *Village Voice* columnist Arthur Bell told *GCN*. "What did emerge, loud and clear, was a feeling of genuine sorrow."

Three separate memorial services were held for the two men killed, George Wenz and Vernon Kroenig. The largest attracted some 500 people at the Washington Square Methodist Church on Nov. 24.

A variety of religious leaders from numerous faiths and churches delivered blessings and remarks. The Gay Men's Chorus, the Stonewall Chorale, and Cris Williamson, among others, offered the music, and the four victims of the attacks still hospitalized for their wounds sent messages of appreciation for the support they had received. All are in stable condition at St. Vincent's Hospital.

In the aftermath of the killings, many gay activists thought to place them in the context of what appears to be an escalation of anti-gay attacks in New York. "We are only beginning to find out now the total extent of the violence," Chelsea Gay Association member Jay Watkins told *GCN*.

Members of his group have been actively documenting incidents of violence throughout the city. They set up a special hotline last March to handle reports of attacks and offer counsel to their victims. The response, especially in the last few months, has been overwhelming, according to Watkins. "We're definitely seeing an escalation. The reason is that gay people are becoming more visible — they're not hiding any more, and, as a result, they're going to be targets."

According to statistics compiled by the Chelsea Gay Hotline, an average of 1.5 people per day were attacked for being lesbian or gay over the past month in New York City. "We think the total may even be double that number," said Watkins.

Longtime New York gay activist David Thorstad also tied violence to visibility, stressing the special vulnerability of "fringe elements" of the community. "Who is it that gets shot? Who is most victim-

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MCC Counters Accusations Of 'Exploiting' Refugees

Compiled by David Morris

FT. CHAFFEE, AR — Just weeks after withdrawing from the effort to find sponsors for lesbian and gay Cuban refugees (see *GCN* Vol. 8, No. 18), the Metropolitan Community Church has been accused of inefficiency and misconduct in the resettlement effort.

Joseph Fragg, a member of the board of trustees of the Dade County (Florida) Coalition for Human Rights (DCCHR), who is currently at Ft. Chaffee on contract with the U.S. State Department to aid the resettlement of the refugees remaining there, told *GCN*, "The people [from MCC] that were helping the refugees were playing sexually with them. . . . They promised [the refugees] that they would get out of the camps. The refugees saw that the fastest way would be going to bed with these guys. The guy would play with them. After that they sent another refugee out in

their place and the refugee is still here."

Fragga told *GCN* that more than 40 gay refugees now at Ft. Chaffee, many of whom were sent there when other resettlement camps closed, have told of sexual exploitation on the part of MCC members.

Rev. Troy Perry of Los Angeles, founder and head of the United Fellowship of Metropolitan Community Churches (UFMCC) responded, "I certainly don't know of anything like that happening. . . . If it was anybody officially connected with this office, they would be fired immediately and they know that."

Fragga added that he is still investigating the claims made by the refugees, as well as the circumstances under which UFMCC withdrew from the resettlement effort, and will release more information as it is obtained.

Fragga told *GCN*, "They [MCC] used the gays for their

publicity, they used the refugees to collect money. . . . They are making a big mess. I think that they are using the refugees for their own benefit. They are not helping at all."

Fragga commented, "Only one guy from MCC, Jose Cruz, who's in Miami right now, he's a beautiful man. We should be proud of having somebody like that. But the others are using [refugees] for their own benefit."

Perry told *GCN*, "It's very easy to say such-and-such was done. But we have some success stories, hundreds of success stories. I'm proud of that."

Harry Losleben, a DCCHR board member still in Miami, claims his organization, largely through Fragg's efforts, has resettled approximately 3,800 homosexual Cuban refugees at a total cost of about \$2,000, while UFMCC has settled only about 1,000 at a much greater cost.

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News Notes

quote of the week

"The only reason Anita Bryant ever got in trouble is because she sold orange juice. All gays are as thin as filament and swallow orange juice by the gallons. If an orange company gets gays mad, the owner might as well kill himself. You can get away with an attack on gays if you sell a product like beer; there is no such thing as a big fat boy gay. I know a lot of people who sell beer on television and go around saying that all gays are faggots and nothing ever happens to them."

— Columnist Jimmy Breslin, in a column on Moral Majority head Jerry Falwell entitled "Religion, politics mix very well — and profitably," in the New York *Daily News*, Sunday, Nov. 16, 1980.

we must remember

DACHAU, West Germany — About 100 people recently gathered at the Protestant Church of the Reconciliation here, where a Nazi concentration camp was located during World War II, to commemorate those lesbians and gay men who were killed during the Nazi Holocaust.

San Diego's *Update* reports that the Munich Association for Sexual Equality issued a statement pointing out that "there is no memorial, no shrine of remembrance, not even a little inscription of the hundreds of thousands of [lesbian and gay] people who died an atrocious death in prisons and concentration camps."

gay and lesbian physicians

BOSTON — The second meeting of the newly formed Gay and Lesbian Physicians of New England (GALPONE) took place Sunday afternoon, Nov. 9. Twenty-eight physicians and medical students shared their views about the various objectives such a group might have.

Modeled on the West Coast's Bay Area Physicians for Human Rights (BAPHR) and an outgrowth of the Gay Psychiatrists group, the organization hopes to provide support, a referral and education network, a social milieu and, eventually, a political force.

A steering committee was formed and the decision made to incorporate into each meeting a period of time for discussion of a specific topic of interest to the group.

The next meeting will be Sunday, Dec. 7, at 2:00 p.m. For information call Sandy Reder at (617) 522-9809 or Richard Pillard at (617) 423-9722. The group looks forward to welcoming new members.

man/boy lovers to meet, demonstrate

BOSTON — NAMBLA (North American Man/Boy Love Association) is holding its fifth conference in three years on Saturday, Dec. 6. Panels will deal with the law, experience in prison and the abolition of the age of consent.

On Dec. 7, NAMBLA will hold the first demonstration ever held at a prison to demand the immediate release of some 125 gay men held in Massachusetts prisons for consensual sex with boys under 16.

NAMBLA sponsors forums and literature on man/boy love, provides support for men and boys involved in consensual relationships, and provides legal help for selected cases of men facing prison for non-coercive sex. In addition to the national organization, there are several local chapters including one in Boston. For information about the conference or the demonstration — or to offer housing for those attending the conference — call (617) 436-8196 or Glad Day Book Shop, (617) 542-0144.

not nasty enough

WASHINGTON, DC — Leading members of the New Right are dissatisfied with the appointments made by President-elect Ronald Reagan to his transition team. According to a report in the *Guardian*, they feel that Reagan's appointees are too moderate in comparison to their own conservative views.

"The transition appointments have angered us," right-wing direct-mail specialist Richard Viguerie, who is on the boards of many New Right organizations and foundations, told a news conference. "There's not a hard-core conservative in that lot. Ninety per cent of them opposed Ronald Reagan for 16 years less 90 days."

According to the *Guardian*, Viguerie and his associates are so displeased with Reagan's choices that they are publicly nominating their own choices to fill top posts, and denouncing the likely establishment choices. Viguerie, for example, demanded that John Connally, the hawkish former governor of Texas, be named Secretary of State.

fantasyland for whom?

LOS ANGELES — An Orange County Superior Court judge has refused to overthrow regulations prohibiting persons of the same sex from dancing together at Disneyland.

Judge John K. Trotter ruled that the park did not violate the civil rights of two gay men when park security officers stopped them from dancing together during the park's Date Night, reports the Los Angeles *Times*.

Trotter said that the actions of Disneyland security personnel in ejecting Andrew Exler and his companion, Shawn Elliott, from the park Sept. 13 were allowable and reasonable to protect the interests of other patrons.

"The key point of his ruling," countered Ronald Talmo, an attorney who argued for Exler and Elliott, "is that the Unruh Act does not afford protection for sexual preference."

Talmo referred to the so-called Unruh Civil Rights Act, which entitles anyone to use business facilities without regard to factors such as sex.

However, Trotter said that Disneyland's actions were permissible. In effect, according to the *Times*, he said that individuals can dance at the park and the park can set the regulations and enforce them.

After Exler and Elliott were ejected from the park they sued the park, seeking damages and an injunction to keep Disneyland from prohibiting dancing between members of the same sex.

Talmo said he plans to appeal.

parnell trial slated for january

OAKLAND, CA — Kenneth Eugene Parnell, the 49-year old Californian charged with the 1972 kidnapping of Stevie Stayner and the 1980 kidnapping of Timmy White, is scheduled for trial in January, 1981.

Earlier this year, Parnell was arrested after 15-year old Stayner left Parnell's home with 5-year old White and identified himself and White to rural police. Stayner had lived with Parnell as his "son" for over seven years after his kidnapping.

Parnell has been charged with one count of kidnapping in the Stayner case. According to California law, the statute of limitations on the 1972 kidnap expired in 1975. Merced County (CA) District Attorney Pat Hallford is seeking to have the law extended in this case and his argument is currently before the California state court of appeals. Hallford is also seeking to try Parnell for conspiracy to commit a number of sex acts with Stayner.

Also facing a single count of conspiracy to commit kidnap in the Stayner case is Ervin Edward Murphy, whom the state alleges was with Parnell when Stayner was abducted.

Parnell will also be tried for one count of kidnap in the Timmy White case.

Parnell's arrest attracted massive national publicity earlier this year. Parnell is indigent and has been represented by two public defenders. Change of venue motions were successful and Parnell's trial will take place in Oakland. Parnell is presently being held in an Oakland jail.

Steven Stayner, now 16 and living with his natural parents, received a \$15,000 reward for returning Timmy White to police. The state plans to use Stayner as a witness against the man he called "Dad" for seven years. Stayner's natural father has hired attorneys and agents to handle prospective book and film sales about his son's life with Parnell. No sales have yet been announced.

he's no angel

HOLLYWOOD — Film star Cary Grant, upset with TV comic Chevy Chase's implication that Grant is homosexual, has filed a slander suit in Los Angeles Superior Court seeking \$10,000,000 in damages.

According to *Variety*, Grant's suit alleges that he was held up to "shame, ridicule, and humiliation" as a result of Chase's comments and actions while appearing on NBC's "Tomorrow Show."

Grant's petition states that "through gesticulation of his hands, Chase mimed a limp-wristed affectation and while lisping in a stereotypical homosexual voice, referred to Grant as a 'nice guy,' the innuendo of which was that Grant is a homosexual."

Grant has asked the court for \$5 million in general damages and \$5 million in punitive damages. Grant states that Chase's claims are "completely, totally, and absolutely false, and have no basis whatsoever in truth and fact."

Rumors regarding homosexuality have followed the much-married Grant throughout his long career which began when he co-starred with the late Mae West in *I'm No Angel* in the early 1930s. Grant's wives have included the late Woolworth heiress, Barbara Hutton, and film star Dyan Cannon from whom he was divorced after a short and, according to Hollywood scandal sheets, tempestuous marriage. Cannon bore Grant his only child, daughter Karen, now 13.

lesbianism, the natural state

WELLINGTON, New Zealand — Nearly 200 women took to the streets here Oct. 10 in this city's first lesbian march.

The march, part of Lesbian Liberation Week, was called in part to protest a decision by the Wellington City Council to deny advertising on buses and trains to the Lesbian Centre.

Banners and placards carried by marchers proclaimed "Lesbians Are The Most Sensible Women" and "Lesbianism — The Natural State."

After the march, 300 women attended a Lesbian Liberation dance and dinner. "Never before have there been so many New Zealand lesbians all together in one place," rhapsodized a writer for *Pink Triangle*, the newspaper of the National Gay Rights Coalition of New Zealand.

gratuitously foul

GREENBURGH, NY — A judge here has dismissed charges against two men arrested for having sex in a public restroom because of misconduct by the police officers who arrested the men.

In his opinion, Town Justice Ascher Katz wrote that "the defendants' wrongs give no license to the police to become gratuitously foul."

The two men were arrested in a public men's room on the New York State Thruway and taken by state police to police barracks in Tarrytown.

According to the court's opinion, one of the defendants, identified as Joseph P., was stripped by a Trooper Stedman and held for 15 minutes in a large open room with windows overlooking the toll-booths on the Tappan Zee Bridge, a busy bridge on the thruway.

Another trooper walked in while Joseph P. was naked and commented, "Too bad an Italian has to be a faggot." The trooper left the room, leaving the door open so that the defendant was also visible to people passing in the hall. "I would have preferred to have died," Joseph P. told the judge.

After he was allowed to dress, the defendant was handcuffed to a chair for what he said was an hour.

"This opinion also castigates Westchester County District Attorney Carl Vergari for requiring the defendant to waive his right to the return of his photographs, fingerprints, and the sealing of his record in order for the district attorney to consent to a dismissal. This requirement of waiver is ruled illegal," Harris Kimball, the defendant's attorney, told *GCN*.

just a rumor

SAN FRANCISCO — Despite rumors to the contrary, the *Sentinel*, a biweekly gay newspaper here, has not filed for bankruptcy, according to a spokesperson for the paper.

Although the *Bay Area Reporter*, a rival of the *Sentinel* here, printed a news report recently that the paper's publisher, Charles Lee Morris, had filed for bankruptcy, the *Sentinel*'s spokesperson told *GCN* that Morris had filed what he called a "Chapter 11 request for reorganization of debts." He called the bankruptcy report "just a rumor."

Morris and the *Sentinel* are involved in a labor dispute with several former staff members, including former editor Lydia Shectman, who walked out last year following a dispute over the paper's endorsement in the San Francisco mayoral elections. The staff members are suing Morris for back pay.

According to the spokesperson, the "Chapter 11 request" is designed to change jurisdiction in the labor dispute from the state court system to the federal court system.

The spokesperson also denied rumors that the *Sentinel* is to cease publishing.

first win in the first state

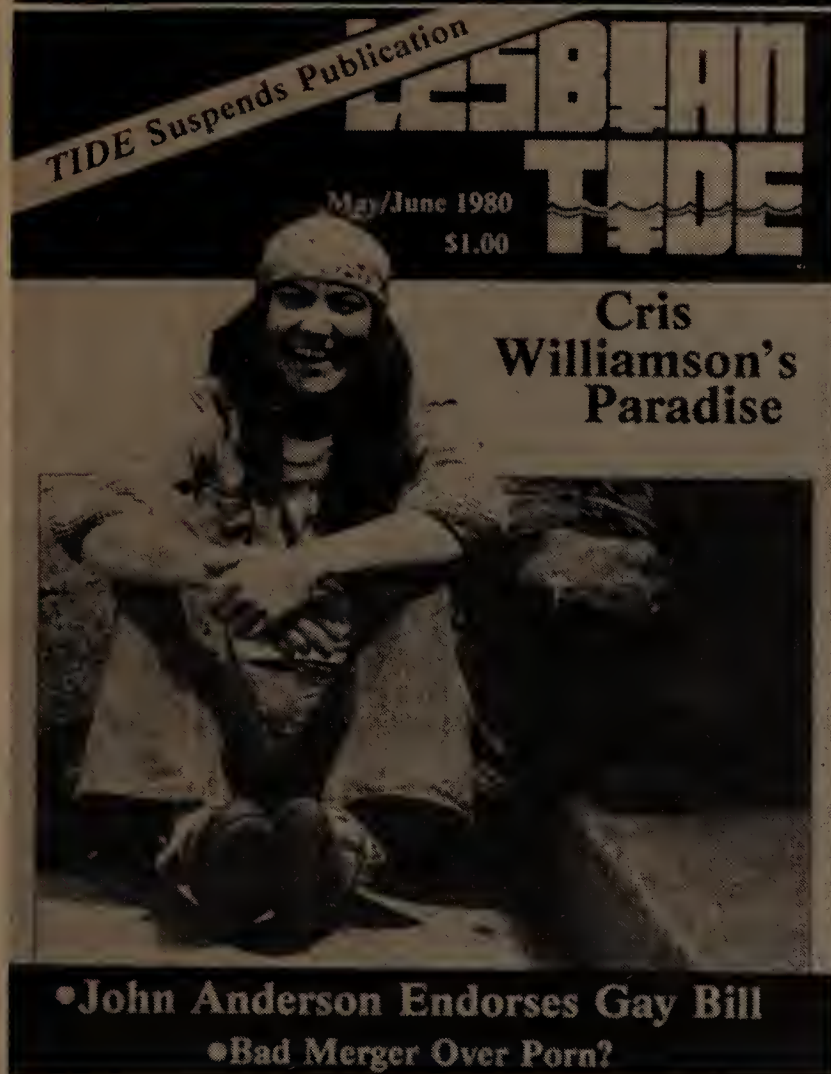
NEW CASTLE COUNTY, DE — A Family Court judge here has awarded custody of a five-year-old girl to her mother, a lesbian, in what Rosalie Davies of Custody Action for Lesbian Mothers (CALM) believes to be the first such successful case in Delaware.

The Philadelphia *Gay News* reports that Judge Roana Arshat ruled that the mother's sexual orientation "could not be ignored," but that it was not detrimental, in awarding custody to the mother.

The child's maternal grandparents, strict Baptists who believe that homosexuality is wrong, sued for custody of the girl in December 1979; they disclosed the mother's lesbianism at a second hearing in January.

After the decision, the grandmother told reporters, "A five-year-old girl shouldn't be brought up in that atmosphere," according to the *Gay News*.

CALM and other area lesbian and gay groups participated in the case; an ad hoc committee in Delaware raised over \$500 to help with costs.



Lesbian Tide Folds

Compiled by Jil Clark

LOS ANGELES — The *Lesbian Tide*, one of the most widely read lesbian publications in the U.S., is folding. According to its publisher Jeanne Cordova, the nine-year-old newsmagazine is closing because she and the other two core staff members want to make a better living and pursue other careers.

Cordova told *GCN* that she is "open" to selling the business, which is solvent, to interested lesbians, but she hasn't yet actively sought out potential buyers.

Within the next year or so, Cordova is considering starting a Los Angeles-based newspaper "which focuses on gay concerns with a feminist perspective, one which would reflect the 1980's agenda of a community that is moving into an increasingly wider social and political role."

"*Lesbian Tide* was born in the early seventies and reflected the development of lesbian culture and community. I think that has developed now. Many of us [lesbians] have broader interests now. Many of us in our 30's and 40's... want to hear about more economic things like homes and real estate in addition to radical things."

"Since the [national] election [in which conservative Republican candidate Ronald Reagan was elected President and the Senate took a decisive step to the right], I've been more seriously thinking about starting a feminist, *GCN*-type paper here in Los Angeles where we don't have one."

"I'm really worried about the Human Life Amendment — feminists need support from gay men to fight it... But we're all divided into many groups while the groups in the New Right are organized tightly." (The Human Life Amendment would state that abortion violates the constitutional rights of the fetus.)

Aside from political considerations, Cordova believes that "financially, there is more of a future" in a paper that is for gay men as well as lesbians.

"The gay men's community's advertising base (the money available to potential advertisers) is at least 15 times larger than the lesbian community's base... There isn't enough money in the lesbian community for an almost exclusively lesbian paper to provide a decent salary (for its staff)."

"The paper was solvent and we were more or less content, but it didn't provide a future for the

staff... Working for a low salary is all right when you're twenty-one, not when you're 31. I saw myself at 42 making the same very low amount of money. Six, seven, eight hundred dollars a month — that's nowhere these days. As grown-up people, we see ourselves differently economically — with more overhead, less freedom, less choice about careers."

However, Cordova believes that there will always be a need for all-lesbian spaces and publications — a need for what she calls "lesbian primacy."

"At *Lesbian Tide*, we were proud that it was 'lesbians first' — and, if there was room for something about men, okay. Sometimes men don't understand the difference between putting lesbians first and our wanting nothing to do with them. Not that I mean to say anything about [the validity of] separatism. I think it's fine. But a lot of people see lesbian primacy as the same thing as separatism."

Cordova hopes that lesbians will not become dispirited at the folding of an established lesbian institution. "We kept on publishing long beyond the time when we wanted to stop... because we know that *Lesbian Tide* is a symbol to lesbians... But lesbians need to see [the paper's closing] not so much as a sign of death, but of a change in direction... I'll never forget when the *Furies* folded — the leading lesbian political paper [in the early 70's]; everyone felt like things were dying, but look what the women from the staff went on to create: institutions like Olivia Records, and Rita Mae Brown went off to write her books."

"I saw Daughters of Bilitis chapters [DOB] fading and folding in the early 70's, but I soon saw other groups of lesbians arising in their place — the new wave. *Lesbian Tide* was part of that new wave... and all those women from DOB haven't gone off to the suburbs to raise poodles and carrots."

Correction

In a recent issue (*GCN*, Vol. 8, No. 18), in the story headlined "School Fires Gay Man On Sex Harassment Charge," Cindy Rizzo was incorrectly identified as George Martin's attorney. Rizzo is legal assistant to John Ward, who is acting as Martin's attorney. We apologize for the error.

BACCAR To Raise Funds For Cuban Halfway House

By David Morris

BOSTON — Local activists involved in the resettlement of gay and lesbian Cuban refugees have found new impetus for their efforts, despite the withdrawal from the project of the only national organization working on it and despite a sometimes lagging interest in the community.

The Boston Area Coalition for Cuban Aid and Resettlement (BACCAR) has made plans to rent two apartments to house refugees, in addition to the apartment already donated for that purpose by Jay Hackett of Boston.

At a benefit held at the Arlington Street Church here on Friday, November 14, BACCAR raised more than \$300 at the door and received pledges for over \$1,300 which will go toward the \$15,000 BACCAR estimates it will cost to house and feed six refugees for a year.

BACCAR encourages those not able to sponsor a refugee to pledge a monthly donation to the organization to help refugees live independently.

BACCAR member Armando Gaitan said of the benefit, "It made us feel really great that there was so much community interest, because we had been dealing with so much apathy. We were very well pleased with the whole

thing."

Gaitan told *GCN* that in addition to the money raised at the benefit, BACCAR has received over \$100 from the the North Shore Gay Alliance and \$270 from Dignity of Boston.

In the meantime, the efforts of the Boston organization will apparently not be affected adversely by the withdrawal of the United Fellowship of Metropolitan Community Churches [UFMCC] from the refugee resettlement effort (see *GCN*, Vol.

8, No. 18). "I think [MCC's] withdraw will just help to intensify our efforts," commented Jay Gilbert of Lynn, Mass. "MCC did a good job with the limited resources they had. I'm very, very disappointed that they've taken this position, though, and have made the statement that 'We believe we've placed all those refugees who want our help.'"

Gilbert, who recently spent several weeks at Ft. Chaffee working directly with the refugees,

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Cable Committee Eliminates Gays

By Jil Clark

BOSTON, MA — A committee of mayoral appointees has voted 10-4 against including lesbians and gay men in a group which would monitor access to cable television here.

The Cable Access Advisory Committee — formed by Mayor Kevin White at the recommendation of his Cable Television Review Commission over a year ago — has been meeting this fall to determine which minority and special interest groups it would ask White to include in a proposed

50-member "watchdog" corporation.

The proposal that the mayor appoint lesbians and gays to a future overseeing body was the only one that the committee rejected without compromise. At the November 24 meeting, the committee members okayed a lengthy "laundry list" of minority or special interest groups whose access to the media they wanted to protect. The proposed inclusion of four interest groups not mentioned on the list was contested: the representation of women's groups, youth (as distinct from adults representing youths), tenants' organizations, and, last on the agenda, lesbians and gay men. The committee agreed to include the first two groups and incorporate the third in another category.

As it stands now, the committee's recommendations to the mayor, to be presented in the first week of December, will include the following groups: neighborhoods of the city, linguistic minorities, racial and ethnic minorities, the elderly, the low-income community, cultural institutions, the business community, the health care community, the handicapped community, organized labor, primary and secondary education, institutions of higher learning, churches and synagogues of Boston, public service institutes and agencies, city government, the cable system operator (when one is chosen), women and youth.

However, before submitting their recommendations to the mayor, the committee is scheduled to meet one last time on Monday, December 1. All meetings of the Cable Access Advisory Committee are open to the public (although members of the general public are not supposed to speak) and Jose Masso, the committee member who called the group's attention to the absence of lesbians and gays and youths from the existing list, is hopeful that large turnout of angry lesbians and gays could result in a reversal of the decision.

Masso said that he and the other three committee members who supported the inclusion of lesbians and gay men were "shocked" at the anti-lesbian/gay vote.

Masso said he is "scared" by what he sees as unabashed conservatism on the part of the committee members. "Even the discussion of women being included took much longer than it should have. If we have to begin discussing this stuff again, what will we be discussing down the road five years? Rights for blacks? Latinos?"

The December 1 meeting will take place at 4:30 in the Boston Redevelopment Authority board room on the ninth floor of the Boston City Hall.

'First Night' Board Removes Gay Event

By David Morris

BOSTON — A lesbian and gay poetry reading that has drawn large enthusiastic audiences here for the past two years as part of organized New Year's Eve activities has been eliminated from this year's program.

The three separate readings held last year, a "progressive" poetry reading, a lesbian and gay reading and an outdoor poetry display involving lights on aircraft, will be replaced this year by a single, four-hour reading involving twenty poets, five of them lesbian or gay. The lesbian and gay reading last year involved six women and six men in a two-hour event.

Rudy Kikel, coordinator of the First Night (New Year's Eve) lesbian and gay reading for the past two years, has charged that its elimination from this year's program is a result of objections from the First Night Board of Directors, a body of 20 volunteers representing diverse segments of the Boston community. He told *GCN* there had been fear that the event was not suitable for families.

Kikel described last year's lesbian and gay reading as "the most enthusiastically received poetry reading I've seen in Boston." He said it was successful partly because it offered relief from the alienation and loneliness felt particularly by lesbians and gay men during the holiday season.

Kikel charge that the combined reading is an example of tokenism, using lesbian and gay enthusiasm but placing control in straight hands.

Stephanie Byrd, who has read at both past lesbian and gay events, said the change "minimizes the importance of the lesbian and gay population of Boston" but, she says, there has been tokenism all along. "How many third world people have read on lesbian and gay nights?" she asked. "I have read and I don't recall any other third world people reading... For the most part they're WASPs."

Peter Payack, coordinator of the three readings for the past two years, told *GCN*, "What

happened, as far as I can see, is that they were getting freaked out even though they were trying to give the appearance that they just didn't think it was necessary to have a gay reading... I felt they were doing a regressive thing by cutting it out."

But Kathleen Spivak, poetry coordinator for this year, said the specifically lesbian and gay reading had been eliminated in order to make room for other poets who hadn't been heard previously, including lesbian and gay poets not at the readings in the past two years. She told *GCN*, "I think there are some very good gay poets in this community that have been kept off this list for two years and we wanted to hear them."

She said there had also been interest in having more third world poets at the reading. Zeren Earls, President of the First Night Board, told *GCN*, "If you look at the list of the poets they've chosen, they've got Chinese poets, Cuban poets, African poets, gay poets."

Earls denied that the change resulted from homophobia. She said lesbian and gay concern about the change "is very distressing because there is no design against the gay community."

Spivak pointed out that plans call for publishing the times at which individual poets will be reading so that particular communities and groups of friends will still be served.

"What I'm hoping," Spivak said, "is that somebody will come to hear, for example, Clover Chango [a gay poet] and stay to hear a Black or Chinese poet they haven't heard, so the audiences will pull for each other."

Byrd commented, "Most of those third world people reading will be straight; probably all of them will straight or closeted. If that's reason behind their dropping the lesbian and gay part of the evening, it's because of tension in the city. It's a kind of placebo. It's like a little sugar pill for the third world community of Boston. The only people who are lower on the ladder are third world people."

Gay Community News

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Editorial

thank you

Recently all GCN subscribers received a letter asking for donations so that our staff could be provided with health insurance. We have been overwhelmed by the generous response of our readers to the fundraising drive (although we still need contributions — and your sub renewals, gift subscriptions, etc.).

The working conditions in our office very directly affect the quality of the *Gay Community News*, and providing the staff with this benefit will mean, in the long run, a better newspaper. Underlying the intense pressure of putting together a weekly newspaper, all GCN staff people have constant financial worries. We burn out with distressing frequency. Everyone who has left the paper in the past year has left mainly because of money problems. One fear many of us have is that as inflation gets worse and our salaries are worth less, the kinds of people who will be able to take jobs at GCN will become less and less diverse. As it is, no one with a child to support can afford to work here. We don't want things to get to the point where only people who have savings from former well-paying jobs, or who have family, lovers or friends to fall back on for money, can work here. We are writing this editorial to thank

Community Voices

reaching into electoral politics

Dear GCN,

The fact that the 1980 election reaches far into the right wing of American politics should considerably wake gay communities to a new reality. In light of the results on congressional and local levels, we must define some possible paths and strategies for the future — if there is to be a future for us and for others whose spiritual and economic futures depend upon civil rights.

To insure a future is crucial; it is crucial because gay communities and lesbian and gay-male citizens can conceivably become the next singled-out "target" in the "targeting" capability of the self-proclaimed Moral Majority and other groups with the same kind of agenda. Virginia Beach's vote to outlaw *Our Own* newspaper in its libraries is a concrete example of a tide we cannot depend upon future courts to stem.

Firstly, let us insure that as gay citizens we are not pitted against these "moral forces" against either our wills or theirs. I cannot believe that the citizens of Virginia Beach are no longer interested in the freedom of the press. I feel sure that Reagan "used" the Moral Majority to get elected. Later the new Christian right is likely to feel betrayed when Reagan finds himself unable to comply with all their demands.

I believe that individuals within this broad "moral" group know that they have been used and so when the leaders of this "majority" become too heavy in watchdogging the Reagan administration and the Congresspersons they have elected, it stands to reason that homosexuality is the one available issue left for the right wing to sink its teeth into. It is the one issue that a Reagan administration can throw to these wolves who demand more and more "pro-life" amendments, even after abortion and the ERA have been put on Congress's back burner.

Hence, we are headed into direct conflict. Some of us will want to be soldiers in the battle to restore a more moderate atmosphere to this country. But as gay persons, men and women alike, we must not allow ourselves to be pawns on the front lines of their self-wrought Armageddon. Therefore we must perceive the possibilities of battle clearly.

We must place ourselves on a more solid footing so that we can speak out on any issue from something other than the doorstep of a gay bar: that is a social place, like the church basement and the bazaar. A clearer footing is public office. It is as essential to be elected as it is to be the

you, our readers, for understanding all of this.

Most of the contributions we received were between one and ten dollars. This is really moving to us. Despite the suggestion of some of the people who responded to our mailing that we abandon what they perceived as our "politically pure" stance and accept financial support from some gay "angel," the fact is, wealthy patrons are hardly beating down our doors. (GCN has applied for, but not yet received, tax-exempt status which would enable people to deduct contributions to us from their income tax.) During a time when the New Right is becoming increasingly powerful, when gay people are machine-gunned down in the streets, lesbians and gay men are recognizing the necessity of helping each other out, and of making sure that our institutions continue to exist.

The notes and letters people have sent us with their contributions have been amazing. Becoming closer to our readers was an unexpected benefit from our fundraising drive. GCN is an important part of the lives of many people, and being reminded of the love and support out there is one of the things that makes it possible for us to carry on.

gushing

Dear GCN,

This is a Pat Kuras fan letter. Recently in GCN, Pat has reviewed the movie, *My Bodyguard*, covered a poetry reading, done an article on Henry III of France, and reviewed *Dreaming in Color*, a book of poems by Ruth Lepson. I've enjoyed all these articles because Pat writes clearly and unpretentiously. She also seems to get better and better: I think the most recent review, of the Lepson book, is her best. She shares sensitive responses to poetry, biography and film with her readers in a very direct way. Thank you Pat — please keep writing.

As long as I'm gushing, let me add that John Ward's piece about the Radical Fairies was very moving to me. I love this kind of analytic, brave, self-exposing, risk-taking writing. I think Clover Chango, though stylistically different, writes in this brave way also. I hope more of their work will appear in GCN soon.

In esthetic zeal,
Fran Koski
Bloomington, IN

our right to love

Dear GCN,

My reaction to the recent election was similar to those of your writers. Here are some of my thoughts about what lies ahead.

The election has shocked and scared all of us. It is time to redirect our path. The tide has turned, temporarily, and public opinion of the gay movement will not be very high or very pleasant. When the tide was with us, each affront needed to be redressed. Now there will be too many; we can not let them distract us. We must focus on the assertion of our right, the right to love whom we choose.

While there are many causes of concern, two stand out in my mind — the drastic reduction of government and the rise of insensitive, potent, and wrong-headed Moral Majority. Both of these forces must be directly addressed.

The reduction of our government programs, both social and economic, is going to happen. It will limit people's lifestyle and workplace choices. It will force all people into higher dependence on their current relationships with family, friends, bosses, coworkers. There will be increased pressure for gay people to come out of the closet and explain to these people the choice we have made. The limitation of choice will make us more dependent on the business, schools, and organizations we are a part of. We must tell these institutions that we have supported them and that now they must support us. It is time to assert our rights, not run from them. We will need courage and wisdom.

It is time to tell the Moral Majority that we know what they are about. It is time to tell them why it is we disagree with them. They have chosen not to struggle with hard decisions, but to have all hard decisions made for them, by their preachers, by the Bible, by the Pope. The don't care about what is right or wrong; only that some stamp be given to each issue that it may be laid to rest and no longer trouble them. That is the Moral Naysayers notion of peace of mind.

It is time to think gay, but talk straight. We must press our right to love whom we choose, as well as to have clean air, food free from poison, and peace. To assert those demands, those rights, may be costly for a while. It if becomes so, we will have to put aside our differences and depend on each other.

With hope,
Stewart Landers
Boston, MA

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GOING UP
GCN will be raising its display advertising rates on December 1. For more information contact Larry Loffredo, Advertising Manager, at 426-7042.

a friend we can do without

To the Editor:

Eric Rofes's article on the elections lamented the defeat of Cong. Joseph Fisher, describing him as "one of the few Virginia Congressmembers who had supported lesbian and gay rights." While Fisher was defeated by a Moral Majority candidate and did have a generally liberal voting record, he could hardly be considered a strong supporter of gay rights. He voted for the most recent McDonald amendment and was most unresponsive to lobbying efforts after the vote that sought an explanation and reversal of his position.

With friends like these...
Sincerely,
Jeffrey Levi
Arlington, VA

Community Voices

the proper direction

Dear GCN,

I strongly object to the negative, derogatory way in which your November 22 article reported on Cuban refugees and the United Fellowship of Metropolitan Community Churches (UFMCC).

The lesbian and gay community and the newspapers reporting for our community should be proud of and celebrating UFMCC, MCC Churches and individuals who have contributed to help over 1000 lesbian and gay Cuban refugees. I personally think that this is one of the most positive things the lesbian and gay community has done and hopefully it will have a healthy influence on the attitudes of the public.

UFMCC has resettled over 1000 refugees which is more than any of the denominational agencies who are members of the National Council of Churches and Church World Service. This number is even more significant when it is realized that the lesbian and gay resettlements are individual refugees compared to the usual family resettlements by denominational agencies. Also considering that this has been done in four months, UFMCC has done a magnificent job.

If you must do negative reporting, this should be done in the proper direction:

1. The U.S. Government has still not given Cubans legal status as refugees.
2. The U.S. Government delayed and failed to set up an airlift to safely evacuate the refugees from Cuba.
3. There was no federal funding from May to October to help resettle refugees, to provide funding for services such as English, job training, Medicaid in most states, etc.
4. The \$1,000 offered in October was a political move after most of the refugees had been resettled and approximately 8000 Cubans were transferred to Fort Chaffee. \$2,000 was given to the resettlement agencies to relocate the Cubans from "Tent City," Florida. This clearly was a political move to appease the Florida constituents.
5. The waiver to permit the entry of homosexual refugees by the Immigration and Naturalization Service communicated to the National Gay Task Force was not approved by President Carter. The homosexual Cubans are still on parole status. By getting this waiver through for homosexual Cubans we would increase our chances of having the immigration laws barring homosexual aliens reversed.
6. The difficult task of resettling refugees by UFMCC, Church World Services, etc. is made even more difficult because the U.S. government does not have a comprehensive consistent and fair policy for resettling refugees.

Your quote from the Church World Service representative indicates that they think the UFMCC effort has been a good and positive thing; so I am very disappointed with the very negative article by *Gay Community News*.

Sincerely yours,
Victor K. Jordan
New York, NY

no gay brotherhood

Dear GCN,

I'm 37 years old, been gay for eight years, bi for the last two years, handicapped of emotions and nerves for 25 years, had leg injury disability for 12 years. I tell you now there is no such thing as a gay brotherhood. The gay world is just as diversified as the straight world.

I quit going to baths and gay bars 3½ years ago because fats are not welcome. I joined Girth and Mirth (a club for chubbies and chasers) 3½ years ago and have been in touch with many wonderful gays and bis who like me as I am. There is a lot of hate in the gay community against fats or heavies and poor, welfare and handicapped persons as myself.

I have in the past worked for well-to-do gays who knew I was gay and they treated me like a filthy animal servant as I did odd jobs at their big homes. So a gay brotherhood may be for a few, but not for a handicapped, SSI welfare recipient superheavy, too straight appearing, masculine fellow like me.

I believe there is more tolerance of anybody different in a minority neighborhood. I lived in a mostly Mexican-American area in LA for many years and I felt at ease and more comfortable than I have in most white areas where there is so much hate and bigotry. No minority person ever insulted me about my handicapped lifestyle or gayness, but some white adults did who worked in the area or were managers, etc., at my residences where I've lived.

Sincerely,
Name withheld,
Boston, MA

single issue politics

Dear GCN,

The election is over now but I read with interest Denise Sudell's summary on the candidates. I was struck once more with how completely the gay community seems linked to the Democratic Party — and to the *one* issue of gay rights. I detected a bias in Sudell's article — though I know space is limited and her story could have been cut. But Griswold, who is a staunch supporter of Cuba and the Soviet Union — neither notable for having women in positions of *political* leadership, or for sensitivity to gay rights — comes out looking to be the real champion. While it is technically correct that I was not the candidate of gay liberation, the wording of her story made it seem as if, while gay, perhaps I was opposed to gay liberation. Certainly a much more reserved statement.

I don't know — reading Sudell's summation I think one can pick up just as much (or more) support from the gay press by appearing to be straight but taking a courageous position defending gay rights than by coming out of the closet and dealing with the gay issue in a way so direct it seems almost to have unnerved some in the gay community.

But the election is over. Now what do we do? We have Reagan and the need to build some new alliances.

Fraternally,
David McReynolds
New York, NY

san francisco bay blues

Dear Editors:

As a gay man who grew up in San Francisco, I was fascinated by John Kyper's article "San Francisco: 'The City' Divided," which appeared in the October 25th issue of *GCN*.

I am puzzled, however, by his statement that in 1976, "The city had magic." I was in the closet as a Berkeley student then, so I can't compare the gay institutions in San Francisco to those of say, Boston or Seattle at that time. But it seems to me, from my visits to San Francisco and reading *GCN* and the San Francisco gay press, that today both Boston and Seattle have gay communities as lively, if not more so, than San Francisco's. What does San Francisco's gay community have going for it besides bars, baths, and "available men?"

It is also hard for me to believe that there is less racism on the West Coast than in Boston. Of course, in Seattle and San Francisco, racist hysteria has not reached the same feverish level that it has in Boston. But racist attitudes are still present even if they are not expressed with great violence. Two years ago, Washington State voters approved Initiative 350, which would have required the assignment of school children to the schools nearest their homes. (It was overturned by the courts.) Quentin Kopp, a candidate for mayor of San Francisco in the last election, was originally elected to the Board of Supervisors (the city council, which has nothing to do with the schools) on an anti-busing platform.

As long as I can remember, San Francisco has been a violent city, with a relatively high murder rate. Assaults, especially on women and the elderly, are common, as they are in most American communities. Violence has been endemic in most San Francisco high schools for over a decade. I think that violence against gay men has to be placed in this context. This is not to understate the brutality of queerbashing, but to make clear the fact that we are not the only victims of assault. I wish, for example, that the CUAV (Community United Against Violence) figures printed in the November 8th issue of *GCN* had been compared to the racial composition of the city (especially in the 14-19 age bracket which committed most of the assaults — I think that doing so would indicate that a disproportionately large number of assailants are white.) and to the total number of assaults reported to the police.

The enthusiasm of John Kyper (and Andrea Loewenstein) for the West Coast implies to me that Boston must be a really horrible place.

I find Kyper's articles interesting and informative, even though I feel that they suffer from a lack of historical perspective. I would like to see him write an essay on why gay men (and maybe lesbians too) emigrate to San Francisco.

Daniel Tamsky
Seattle, WA

against totalitarianism

Dear Editor:

While some of us worry about such trifles as the rumor that Rep. Larry McDonald, D-Ga., would require lesbians and gay men to register with the federal government, a group of self-styled gay leaders in New York has set its sights on a much more insidious threat: the placing of a gay-positive but politically incorrect statue in New York's Christopher Park.

The statue, *Gay Liberation* by George Segal, is a marvelous work of art. It depicts two couples — one male, one female — in natural poses as though they were visitors to the park.

The self-appointed censors have joined forces with homophobic Village residents to have the city ban it because, it is argued, the couples are too white and too young. They are, imply the censors, not representative enough of the gay community.

Given that the statues include both sexes, and that any of the models may have been Puerto Rican, Inuit, native American, or white, I wonder what is required to achieve the necessary degree of political rectitude and conformity.

More noteworthy is that both the censors from the gay community and those from the larger society ask New York to ban the statues because they are not representative of the community from which the protestors come. In the case of the nongay protestors, the lack of representativeness arises from the fact that most Village residents allegedly are straight, and that therefore the statue caters to a special interest. Both parties also warn that the statue carries explicit political values.

The coincidence of these two viewpoints illustrates the danger of requiring that art meet the needs of the "majority." Especially when the government is asked to set the standards. In a recent issue of *The Nation*, Aryeh Neier, the former executive director of the American Civil Liberties Union, urged his West Village neigh-

bors to reconsider:

The demand that art must be representative of the whole community or must be universally accepted, of course, was not invented by my Greenwich Village neighbors vociferously opposing the Segal sculpture. Although my neighbors are not totalitarians, their argument is reminiscent of that used in totalitarian states to condemn any work of art that does not represent the whole community or that breaks from convention and, therefore, appeals only to a small audience. A totalitarian state maintains its power by dealing with its people as a mass . . . The repression such works elicit suggests that there is no such thing as genuinely non-political art just as there is no such thing as . . . genuinely nonpolitical literature . . . Understanding this, totalitarian states rigidly limit artistic expression, insisting that themes be broadly representative and that forms must be universally comprehensible. The consequence is that little of artistic or literary value is produced except by artists and writers that defy the state. Most good artists and good writers in totalitarian states become political rebels.

Neier's words apply equally well to those who would censor because of their dogmatic conservatism and to those who would censor because of their fixations upon political rectitude. Both groups are reactionary, although toward different ideas or thought because of their different collective personal experience. The more one listens to the calls of those within our community who advocate censorship, who condemn people because of who they are rather than what they think ("All men are rapists"), and who refer to doctrinaire ideology to support their intolerance, the more one is convinced that a society ruled by them would be as totalitarian as one ruled by Jerry Falwell. As the alliance opposing *Gay Liberation* so dramatically reveals, their views are the same, even if the targets vary.

Sincerely,
Ted Stroll
Portland, OR

acceptable levels of violence

Dear Friends,

I am writing in response to Jim Kernochan's recent letter, and to the previous letters on the opposite side of the same issue, namely, the issue of pornography (erotica) and the regulation thereof. It is, I think, more than a cop out to say that the best position on this issue lies somewhere in between the extremes.

We live in a world of competing values and of limited resources. For example, a certain plot of ground may represent a beautiful area for a park to one group of people, while holding promise as a parking lot or industrial facility to another group. When that happens, it is not appropriate to assume that the park proponents are *per se* good and the industrial proponents are *per se* bad. In our world, we need both parks and industrial developments. We are unwilling to do without the factories that print paper for our books, the cars that carry us around, the fossil fuel that becomes our plastic bags and record albums, and so on. And we are unwilling to do without our parks and green spaces. We want both. To the extent that we try to be 100% "environmental" or 100% "developmental," we delude ourselves. Such an option is not available for us today. Instead, we strive for a sane mixture of these competing values (and for a way to avoid their having to be in competition). We do this by studying how each plus on one side relates to each minus on the other, in other words, by finding out what our choices are and by finding what reactions our actions cause. Armed with accurate data on the effects of each of our possible choices, we can then make a decision that is essentially a *political* one, namely, which point along the continuum we want to arrive at. In other words, we can make a *political* choice as to which pluses and minuses we are willing to accept.

I contend that the same plus and minus balance applies in this debate on the regulation or non-regulation of erotic materials. I do not think that we can accept a world of complete censorship if we are to remain a free society, but I also feel that if pornographic materials are a causative factor in violence against women or others, some regulation is in order. (For what it's worth, our Constitution has been interpreted along these lines, with the Supreme Court holding in general that a fundamental right such as freedom of expression may be interfered with if that is necessary to achieve an important governmental objective, such as the prevention of violence surely is). Now it may be that pornography does not actually cause violence, but instead is, like violence itself, merely a symptom of a greater societal malady (perhaps described as "patriarchal values," perhaps as something else). On the other hand, it may be that pornography is

truly a causative factor in violence against women and other groups, over and above its existence as another symptom of the unhealthy attitudes of an unhealthy society. It may also be that pornography is perfectly healthy and desirable.

Whatever the truth is, I think it behooves those engaged in dialogue around this issue to discover the hard facts. Armed with accurate data, we can then begin to make sound *political* choices as to which path to take. We can decide, for instance, that we are not going to strive for a 100% elimination of violence at the expense of a police officer every 25 feet along every street, if we discover that that is what it will take. And we can decide that we are not going to strive for a 100% elimination of censorship at the expense of interminable instances of murder and rape in our neighborhoods. We can also decide that we want to combat violence with a certain amount of censorship, a certain amount of official or non-official surveillance, and a certain amount of community education. We can make those decisions. In a sense, that is asking the community to make some particularly difficult choices, as it might be that people would feel that the evils of censorship and thought control are so bad that they would rather have some level of violence than no violence at the expense of total censorship. We make fun of a government that thinks officially in terms of "acceptable levels" of pollutions, unemployment, casualties, etc. But frankly, in our world of competing values and limited resources, in our world where it is currently impossible to have everything at once, it is probably inevitable that those kinds of choices must be made, and those kinds of evaluations must be made. What level of censorship will we find "acceptable" in order to prevent what level of violence? What level of violence will we find "acceptable" in order to stave off the threat of a Big Brother government? These are not popular choices. It is, furthermore, unpopular even to point out that these are choices which in all likelihood will have to be made.

Instead of arguing that we must not have censorship, or that we must not have violence, I think that contributors to this dialogue will eventually have to recognize that what is needed is a set of accurate data as to the causes of violence and the effects of regulation of expression, an understanding of the likely effects of actions in one sphere on the total outlook, and a willingness to make the difficult political choices as to what are acceptable levels of violence, censorship, and so on. With faerie love,
Bob Schwartz
Norfolk, VA

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Mourners

Continued from page 1

ized? Anti-gay bullets don't pick respectable gays, but others — the fringe elements," he said. The Ramrod and Sneakers, an adjoining bar also targeted in the attack, attract a predominantly leather clientele.

Gay activists also sought to deny that the attacks would affect black-white relations within the community. Paul Martin noted that the alleged killer, Ronald Crumpley, who is black, opened fire as much on blacks as on whites. Sneakers is a bar frequented by many black men. He also stressed the heavy presence of black people at the Nov. 20 action. "I don't think the shootings will have any effect on white-black relations. We're beyond that sort of knee-jerk racism," he said.

There was much speculation on the truth of the story that appeared in the New York Post Nov. 21, in which Crumpley was alleged to be gay. A 21-year-old hustler named Edward Thalman told the Post that he was going out with Crumpley for six months. "He was mad at me because I wouldn't go out with him any more. I couldn't take it any more. He had gotten too crazy," Thalman said.

According to the Post story, the breakup of the relationship is what precipitated Crumpley's shooting spree Nov. 19.

The hustler was questioned for two hours by police, who issued the following statement: "We have no reason to believe he's not telling the truth. His story appears to stand up."

Others are less convinced the story is plausible. Arthur Bell told GCN that after his investigation, he found the story "simply didn't check out."

MCC

Continued from page 1

Losleben added that DCCHR has never received government funds for its efforts.

Perry told GCN that DCHRR found sponsors chiefly among Cuban-American families already living in the Miami area, an easier task than that facing MCC. But Losleben said most DCCHR sponsored refugees were resettled outside Southern Florida.

Perry claimed UFMCC has raised a total of \$25,000 to \$30,000 for its refugee resettlement program, about 80 percent of it from MCC members. He said, that, in addition, local MCC groups raised money on their own for local resettlement efforts. Not all the money has been spent, Perry said, but will be used to support a halfway house established in Los Angeles for refugees and to help finance a permanent licensed lesbian and gay resettlement agency.

Perry told GCN that an exact accounting of the contributions and expenditures of the UFMCC refugee project will be released within a week.

Losleben told GCN that UFMCC has been lax in doing follow-up on refugees once they have been sponsored. In an October 23 letter to MCC pastors, Bob Arthur, then head of the UFMCC resettlement effort, wrote, "We are still in need of funds in order to do an effective follow up program and to get the [permanent licensed resettlement] agency off the ground for future waves of refugees, so any persons who indicate an interest in contributing to the cause should be encouraged to donate to the fund in lieu of sponsorship from this time forward."

But John Chasteen, who replaced Arthur while Arthur was out of the country, told GCN that UFMCC, as a national organization, will not be involved in follow-up on refugees. "It's up to

Continued on Page 7



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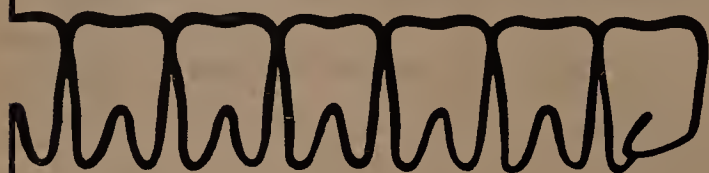
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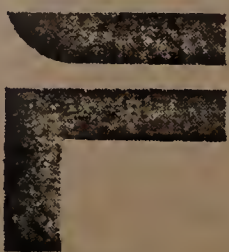
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MCC

Continued from Page 6
the local churches to give them assistance," he said. "We are fully trusting of our churches in the local areas to provide these services where they can."

Perry explained that UFMCC will take a survey on refugees already sponsored and will set up a permanent licensed agency, but will take no further follow-up action. "It wasn't our responsibility to follow up," he told GCN. "Even Church World Services [a licensed resettlement agency], they don't follow up about jobs. Of course, we want those kids working. We explain to sponsors what the problems are. We have tried to get English classes started in different parts of the country."

Losleben further claims that UFMCC failed to prepare gay male refugees properly for life in the United States. He told GCN that transvestites, for example, were not warned of the practical limitations on drag imposed by society. He told GCN that the flamboyance of many gay refugees, which had MCC's tacit approval, resulted in bad publicity for the resettlement effort.

But Perry responded, "That's not true either. . . . When the kids would show up in drag, we told them they couldn't go out in drag that way, that there was no way they could get sponsors."

The October 23 letter also read, "We believe we have placed all those refugees who want our help." But Fragga told GCN that so far 649 homosexual refugees have come to his office seeking sponsors. Perry explained that the letter was accurate in that all the refugees who had signed up with UFMCC for resettlement had been placed. Of the 649 refugees Fragga claims to know of, Perry said, "If you can get us the names of the people we'll happily look for sponsors."

Perry said, "We owe no apologies for the work we've done. We've done a good job. I'm pleased about our people and what we've been able to do."

Continued from page 1
unable to do it in Matlovich's case, I strongly suspect they would be unable to do it in anybody's case," Douglass told GCN

Mark's statement said that the Air Force "continue(s) to regard homosexuality as fundamentally inconsistent with military service."

Matlovich told GCN, "I'm saying to every gay person in the military, 'Now's the time for you to step up and ask for your \$160,000.' I mean, let's see how many \$160,000 [settlements] the Air Force can give out before they have to change their policy."

The settlement agreement gives Matlovich \$62,000 in back pay and \$98,000 in compensation for "personal injury" stemming from his dismissal.

How would he respond to persons accusing him of "selling out"? "I have no response to them. I really don't." Matlovich told GCN. "They're probably the same people who criticize me for trying to get back in the Air Force to begin with — people who are now going to criticize me for selling out. With some people, I can't win no matter what I do. I really have no response to them, because I haven't sold out. I say to those who think I've sold out, 'Wear my shoes for the last almost six years.'"

Matlovich said that he planned to use the money to pay off debts and to "further the gay movement." He had few concrete plans as yet on how he would accomplish the latter goal.

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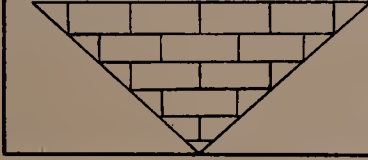
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Nancy Toder: Jewish, Lesbian, Feminist, Psychologist, Author— All of the above and more By Cindy Rizzo

Part I At seventeen she left the confines of the provincial outer borough of New York City and headed for her college dream in upstate New York. Behind her were many people she was glad to leave, except for a few close friends and Vicki. Vicki was her best friend. For two summers they had worked closely together at a local day camp. During the school year, as she finished high school and Vicki attended a nearby college, they spoke on the telephone every day for hours.

On Saturday nights they would lie side by side on Vicki's bed watching the classic CBS lineup — *All in the Family*, *Mary Tyler Moore* and *Bob Newhart*. During the early seventies, when gas was cheap, they rode endless miles up and down the highway strips of Long Island exploring places like Babylon, Port Washington and Wantagh. She always drove while Vicki navigated the map, assuring her that each destination was only "inches" away.

She was not unaware of her feelings. As the summer progressed, she realized her growing physical attraction, desire and love. At home in bed, she would think, "If I was only a boy, this would be OK." The day before she left for college, she and Vicki said goodbye. They exchanged mushy cards and promised to write frequently. Driving around doing last minute errands, she narrowly escaped getting involved in two major car accidents.

They did write often. She received three or four letters a week from Vicki. In October, she wrote a short story about her feelings and sent it to Vicki, thinking quite confidently that she would get a favorable reaction. The response was devastating. Vicki was angry. It was as though the issue of love was a terrible intrusion to her. How could this have happened — to her? This event marked the beginning of a slow decline in the friendship. Literally and figuratively, the summer months were over. She spent three days in the college infirmary trying to contain her overwhelming feelings of nausea and despair. Every morning for months, she would awake with the dry heaves.

Part II Seven years later, she is living in Boston, an active member of the lesbian and gay community there. Her decision to devote her career to gay legal issues has been made and set in motion. She has been happily involved with the same woman for almost three years. During that time, they have grown together, dealt well with their problems and have worked consistently for a loving and trusting relationship.

As she leaves "student life" and heads for daily existence in the "real world," she tries to assess her life and her future. She and her lover have just bought a house together. They are set and secure. She is frightened.

It was at this very point in my life that I read the novel *Choices*, the newest release from Persephone Press and the first effort of Los Angeles psychologist Nancy Toder. The story line, which involves Sandy Stein, a lesbian from a working-class, Jewish background rooted in the Bronx, and Jenny Chase, Sandy's college lover gone straight, had an enormous impact on me. Toder's major goal is to illustrate, through the novel, how and why women make choices about their sexuality. Why one woman will choose a strong lesbian identity, while another will retreat or opt (depending on your perspective) for heterosexuality and conventional marriage.

There is much of this novel that comes out of Toder's own experiences in college. Part One of *Choices* deals with Sandy's arrival at school in upstate New York, her alienation from middle-class peers, with their stereos, hair dryers and extra spending money, her growing friendship and love for Jenny, their eventual sexual involvement, and finally Jenny's stubborn withdrawal.

Part Two leaps forward in time, passing over some significant events such as Sandy's coming out, her ascendancy into a middle-class lifestyle, and the early stages of involvement with Shelly (Sandy's lover and life partner) and, most importantly, her attendance at Jenny's wedding as the maid of honor. We are transported into the midst of Sandy's adult life. The security and peace she has found with Shelly are making her feel restless. She longs to reclaim the passionate beginnings of their relationship or, more accurately, to recapture the intensity of her love for Jenny. As she flies across the Pacific to Hawaii, where she will present a paper at an American Psychological Association conference and where she will, of course, meet Jenny after all these years, she is already caught between the past and the present. The balance of the plot line runs much like the final moves of a chess game, with the most important characters — Sandy, Shelly, Jenny, and her husband, Barry — approaching, withdrawing and finally resolving things in somewhat of an orderly manner.

I did more than simply read this book, I experienced it. It unfurled my own past and made me confront it. Why had Vicki retreated while I forged ahead? What did that rela-

Class and Jewish Issues

CR: In *Choices* you present the long term relationship of Sandy and Shelly. When you discussed that relationship in your talk, you saw it as a model or a paradigm for lesbian relationships. But in the book, Sandy and Shelly are two professionals; they're upwardly mobile; they own a house, two cars, etc. Isn't it dangerous to present this relationship as a model?

NT: It feels to me what makes their relationship *one kind* of model for lesbian relationships is not the fact that they own a house or that one is a professor and the other is a psychologist, but it's the quality of their interactions together. Certainly, the quality of those interactions is not necessarily a function of class.

What you're raising is a very important class issue. Class is a real important theme in the novel. Sandy is the product of a working-class background and that's real important in terms of what happens to her when she hits college and is exposed to middle-class kids — the kind of alienation she feels and the kind of combination of shame and pride she feels being around people who have more money and young women who have fathers who are professionals.

So there's a real feeling in the book of that conflict many of us have experienced who grew up in the working-class, who now have jobs or who are economically in circumstances that are middle-class. The issue is how to balance our loyalties to our working-class tradition at the same time that we are middle-class.

CR: And being Jewish adds another element.

NT: Absolutely. I think that the Jewish working-class tradition is really different than other working-class traditions in many senses. There is a very important emphasis on education which is not true for all working-class backgrounds. There is a very strong emphasis on economic betterment, on finding professional careers. That I think is very much a function of trying to get some power in the world so that you can protect yourself when and if anti-Semitism comes knocking at your door. There's always been that push that you have to do something.

CR: But that's not a real protection is it?

NT: Of course not. But money did get some Jews out of Europe. Poor Jews did not have choices in the same kind of way. Money can buy you some protections if you also use foresight.

There's a real strong push for creating a family unit, for taking care of your own or for struggling to better your life intellectually as well as economically. There's also a very strong political tradition which I see as very much a part of Jewish tradition — fighting for social justice and other kinds of liberation movements.

CR: It was really important to me that all of the main characters in *Choices* were Jewish.

During her stay in Boston, I spoke with Nancy Toder about her work as a lesbian feminist psychotherapist and about some of the issues raised in her novel *Choices*.

The Psychology of Women

CR: Why did you use fiction as a vehicle for examining lesbian relationships instead of a non-fiction case analysis?

NT: For one thing, the two aren't mutually exclusive. At some later point I intend to write a book that comes out of my experiences as a psychotherapist. In fact, Persephone Press has approached me and my lover, Alice Bloch, about doing a book on lesbian love relationships.

I feel like we need fiction and we need non-fiction. The power of fiction is tremendous in terms of the kind of identification we can feel. It's one thing to get conceptual labels for what's happening in relationships. It's a whole other thing to be deeply emotionally touched and to learn from an experience in that way. Fiction has more of that kind of power.

CR: How is the study of the psychology of lesbian relationships separate or distinguishable from other subtopics within the field?

NT: What we're talking about in a fundamental sense is the study of the psychology of women, which is also a brand new field. Traditionally, psychology was totally a male field. It was created by men, it studied men and it was assumed that anything that was learned was generalizable to women. The same thing has been thought true in terms of heterosexuality. It was considered to be everything psychology was supposed to be studying, except for a few deviations under which we as lesbians and gay men fit under. That kind of heterosexual bias runs through everything in the field. All of that needs to be re-examined in terms of creating a psychology that more reflects feminist values and assumptions as well as lesbian feminist assumptions.

Monogamy vs. Non-Monogamy

CR: I noticed during your talk on lesbian relationships when you discussed the issue of monogamy versus non-monogamy, you gave a sort of theoretical nod to non-monogamy, but implied a preference for a long term monogamous relationship.

NT: I think that I do believe ideally that non-monogamous relationships would be wonderful. Practically, I feel like I hardly know any women, if any at all, who are capable of pulling that off and still maintain some sense of sanity in their lives. I feel like we're dealing with the discrepancy between the visions that we're creating for ourselves and the realities of who we are, partly or potentially as a function of human personality or human nature, whatever that is (which we don't know much about) and partly as a function of our own conditioning and socialization. I guess where I was coming from, if you

picked up an emphasis, is that in my work, in dealing with women in the lesbian feminist community, I have seen so many women who politically endorsed an ideology of non-monogamy, went out there and did it and absolutely devastated their lives for many years. They didn't have any sense of the personal trauma and pain that might happen in that situation. They had a series of experiences with women that they deeply cared about in which they hurt each other an incredible amount. It's been real painful for me to see that over and over again with many of those women coming out of those situations not feeling like they learned that much or were any more capable of creating a non-monogamous lifestyle that's going to be effective or work.

So I guess part of what I wanted to do for women who are still wrapped up in that ideology is to ask them to really take a better look at themselves and say, "What are my real possibilities and capabilities here? Is this really something that's going to feel good to me, that's going to feel good in the relationship or is it some abstract notion that I have that feels like it's feminist, that feels like it's politically correct, but it's not really something that's going to be able to be integrated into my life?"

CR: What do you say to the argument that calls the rejection of a non-monogamous arrangement an endorsement of traditional heterosexual marriage patterns?

NT: I think that's nonsense. I think that where that comes out of is a real rigidity in terms of our conceptualizations. It's an "either-or" thing. It's like saying, "Monogamous equals heterosexual coupling, non-monogamous equals something else." Well, heterosexuals have been doing non-monogamy for years. We can look at their patterns of doing non-monogamy and see that it's been tremendously oppressive and sexist and whatever else. I think that when we look at monogamy within the context of a heterosexual institution, thousands of years of history has made a certain kind of monogamous relationship that has been oppressive to women. What influenced that tremendously is patriarchy and sexism, so that it was really being used against women, so that women were the property of men; we didn't have a right to our sexuality, our own identity, to our own autonomous lives. Monogamy between women is not the same phenomenon as monogamy between men and women. We don't have thousands of years of historically sanctioned imbalances in power in the same kind of way. We can take a similar behavioral pattern and it can be infused with tremendous other meanings, feelings, definitions and I think a very different reality in terms of what our relationships look like. So I think that when women give that argument, it's a real simplistic notion. Just because we've seen monogamy within the context of heterosexual relationships doesn't mean that monogamy within the context of lesbian feminist relationships is not a real different phenomenon.

relationship mean then — and now? Can any of us ever resolve the feelings and conflicts created by that experience called “first love”? And how do we deal with the fact that the past often creeps up and haunts the present?

There is someone who has begun to deal with these questions and with their impact upon lesbian relationships. That someone is Nancy Toder. On Saturday, October 18, Toder spoke to over 100 women at Boston University's Leeper Hall on the topic of “Lesbian Love Relationships: Reality, Myth, Nightmare.” She began with a “please-buy-the-book” reading from *Choices*, which in parts reads quite well aloud. She then used the characters and plot as jumping points from which she elaborated upon the observations and conclusions that have come out of her work over the last ten years as a lesbian feminist psychotherapist. Toder is often quick to discredit or refute the conclusions of others about ourselves, understandably because for a long time so many of the “wrong” people have been saying so much garbage. But Toder's observations, while neither perfect nor professing to be, should earn our enthusiastic attention.

The relationship between Sandy and Jenny, or a slight variation thereof, is one that is not unfamiliar to many of us. In fact, the ambivalent lover is a theme that is not new to lesbian fiction. Many of the pulp novels of the fifties and sixties explored the lesbian college romance and the subsequent marriage of one woman. Ann Bannon's series of pulp novels even included the fateful reunion “after all these years” which is presented in *Choices*. A more recent example is the novel *Rubyfruit Jungle* which contains a scene wherein Molly Bolt, the main character, confronts a childhood lover, now married and surrounded by children. Toder injects a psychological analysis into this ambivalent first lover phenomenon. She points out that what we experience in those situations and what we carry with us in an overwhelming sense of powerlessness; an inability to affect an important person in our lives with the seemingly powerful force of our love for them. This situation is particularly significant for us as lesbians, since often our need for loyalty and approval is exacerbated by our isolation from the mainstream culture.

On the brighter side of the picture, Toder has attempted to show through *Choices* her characterization of a mature, healthy lesbian relationship. She explained in her talk that Sandy and Shelly represent the “finest things we can offer one another.” Their mutual trust, support and intuitive

understanding of each other help them confront issues they are unable to face alone. Toder instructs that such relationships require an extraordinary amount of work. She is amazed that women who put so much energy into their communities and their politics are sometimes not willing to work on their personal relationships.

Much of that unwillingness can be attributed to the differences between the state of “falling in love” and the state of “being in love.” Once the first rush of passion slides into everyday reality, women must begin to face each other as the total individuals that we are. Toder points out that our culture teaches us to hate everyday realities and to crave intensity and constant stimulation. It is at this point that many women try to change each other to fit their conceptions of the ideal.

Toder explains that we need to develop the skills that are necessary to maintain our relationships. We must recognize that we tend to criticize our lovers for the things we harbor as insecurities in ourselves. In addition, it is necessary that we learn to separate out our individual problems from those that are endemic to the relationship itself.

Toder has found that some consistent patterns emerge in long term lesbian relationships. The initial rush of passion can dissipate. Lovemaking can occur less frequently. Time problems can set in where women have demanding jobs or community activities. This may lead to feelings of being trapped and to the desire for an affair.

It is at this juncture that Toder launches into the familiar and troubling topic of monogamy versus non-monogamy. She outwardly expresses no preference for either option, considering each to hold certain consequences incident to it. Once again, “reality is the making of choices.” Both methods of relating have benefits and drawbacks, although Toder admits to never having observed a satisfactory integration of non-monogamy into a long term lesbian relationship.

Her novel provides no example of this either. Sandy comically muses about having an affair for awhile, but her resolution with Jenny helps to push the thought out of her mind.

Choices is a courageous novel. Toder could have easily illustrated her psychological conclusions by using the middle-class all-American model. Instead, not only is Sandy from a working-class background, she and the three other major protagonists are Jewish. As a Jew (don't let the last name fool you!) from a similar background, I appreciated

this effort. I, however, am not totally satisfied that *Choices* conveys the full sense of what is only now beginning to be defined as the Jewish lesbian experience.

In part, this arises because the novel's themes concentrate most heavily upon the personal interactions of the main characters, emphasizing their psychological motivations and desires. While cultural background is treated as a component of personality, it is secondary here. Toder tries to connect Jenny's ambivalence and fear to her being the child of Holocaust survivors who have chosen to assimilate into American culture. But the impact of that experience upon Jenny, that is, the actual connection between background and behavior, is never quite followed through.

The second reason why *Choices* seems to lack a certain fullness of description is the absence of a good, solid, literary foundation. While it gains points as a psychological novel, it tends at times to fall prey to the easy temptation to use anecdotes in the place of a smoothly flowing story line. Author Rita Mae Brown consistently strings together short comical movie clips which may be fine for screenplays but fatal in novels. Unfortunately, Toder chooses to imitate this model and her story suffers. We are taken from a New York City airport to a college campus in Buffalo to Los Angeles and then Hawaii. But there is never any sense in reading *Choices* that you have really ever traveled anywhere. The Hawaiian islands feel no different than the L.A. suburbs. An accomplished author will take you places. Jane Rule's *Desert of the Heart* captures the uniqueness of the Nevada desert so well, that it is impossible to imagine those characters could have been in any other place. With Toder it may all be part of what results from her first attempt at fiction. In her haste to tell the story, she sacrifices depth in her prose.

But *Choices* is a beginning. It can proudly take its place in a new genre of lesbian fiction which attempts to describe the here and now of our existence. I am constantly perusing the fiction shelves of our local gay and feminist bookstores anxiously awaiting the new arrivals. I am hungry for our stories and for the way in which only a good author can depict our lives.

Choices, like Toder's non-fiction, tries to make some sense of the pioneering relationships lesbians have forged. For that reason, it is an important book. In her talk, Toder encouraged us to value ourselves enough to think about our relationships. The reward, she assured us, is the highest quality of interaction of which we are capable.

NT: I feel that all of the characters being Jewish is really important, too. I think it's the first novel that has a Jewish lesbian at all, period. It's also very unusual to have Jewish characters interacting with other Jewish characters, except like a *Portnoy's Complaint* where many of the characters are stereotyped, particularly the women. I really wanted to try and capture some diversity and variety in terms of a particular generation's identity as Jews. One theme in literature often presents the Jew and the Gentile so that you'll have the Jewish boy running after the *shiksa* [non-Jewish woman]. I really wanted to show what Jewish-Jewish relationships were like, to have the integrity of that whole world presented within its diversity of different characters.

CR: Do you have any feelings about anti-Semitism within the lesbian community?

NT: My perceptions of that are changing. When I wrote this book, I was not conscious of, nor was I making a point about writing about Jewish characters. It was very natural. I'm Jewish. The people that I've been closest to in my life have been Jewish. It was very natural for me to write about that with which I'm most intimate. I think that's a tendency of first novelists in general.

I have not been exposed to much anti-Semitism personally in the women's movement. I think that part of that is because I've been very insulated. My lover is Jewish, most of my close friends are Jewish. There's always been a high

number of Jewish women in the political organizations I've worked in. I've lived in big cities where there were Jewish populations that were active in the women's movement and the lesbian movement. I also think that I may not have been as sensitive to anti-Semitism as I'm now starting to be. I feel like my Jewishness is the last aspect of oppression of myself that I'm beginning to deal with.

I grew up in a family that basically felt very good about being Jewish. We were not a religious family. Religion was absolutely irrelevant to our lives. But we were very culturally identified as Jewish. There was a kind of way of being in the world — a set of assumptions, of values, a way that family interactions happened that I would consider very Jewish-identified. Basically I came out of that experience feeling very unselfconscious about being Jewish.

I do remember when I was about eight years old, I was walking down the street and a couple of older kids came up to me and said, “Are you Jewish?” In the neighborhood I grew up in, it was one third Jewish, one third Irish and one third Italian. But we didn't go to school with the Irish and Italian kids. They went to Catholic schools. So the public schools were 99 per cent Jewish. The kids who approached me on the street were dressed in parochial school uniforms. I said that I was Jewish and they said, “So you're the one who killed Christ.” And I said, “Who's Christ?” I'd never heard of the guy. That's how Jewish-identified I was. They said, “Oh, come on.” I said, “Really, I never met him. Does he live around here? They went through this whole thing about who Christ was which didn't make much sense to me. They pulled out this textbook they had which contained a glossary of terms. They turned to the back and there was a one sentence definition of Jew and that was, “The people who killed Christ.”

Power

CR: In the relationship you create between Sandy and Jenny you try to illustrate the feeling of powerlessness in Sandy, of not being able to win Jenny over with her love. What role does the problem of powerlessness play in lesbian relationships?

NT: I think that the issue of powerlessness contemporarily for all of us as lesbians is a real critical one that I've worked with in psychotherapy with a lot of the women I've seen. We feel so powerless in our lives and in society in general because we don't see any images of ourselves. The ways in which we want to change society are so huge and so overwhelming and happen so slowly if at all, that there's a tremendous amount of frustration and rage that we feel about the way we as women and the way we as lesbians have to live in a world that's so totally dominated by men and their values and assumptions and just basic misogyny. The biggest problems I've seen in lesbian couples stem from the powerlessness that I think we feel. It's that frustration and rage and need to feel control over something that's acted out in our relation-



Nancy Toder

Susan Fleischmann

ships and puts an incredible extra stress on our dealing with all of the other issues that we have to cope with being two people in a relationship as well as other issues involved because we are two lesbians.

The Times

CR: Part I of *Choices* deals with some issues around identity and lesbian youth. Although Part I is set back in the late sixties, some of those problems can and do arise today. But we're talking about a generation now that came of age in the seventies, a much less political decade. Do you have any observations about lesbian youth?

NT: There are teenage lesbians who are very political, very radical. I listen to some young women talk about sophisticated concepts, about patriarchy and feminism. My mind is blown when I think about the scarcity of concepts that I had when I was growing up. It's marvelous to see some of these young women really having a sense of self and strength and not feeling like they have to apologize for anything that they think or do. But I think they're a great small minority of young women in this country, both heterosexual and lesbian. I think the large number of teenage women have not worked out their identities. Some of them who will become lesbians clearly are being hit with the same kind of garbage which we got hit with in the fifties. There's been a real resurgence of that in terms of values and double standards and music. The clothes again — we're back to high heels and restrictive little femmy outfits.

Having access to literature and other information is primarily within the big cities. There are certainly many women in smaller and more rural communities that are having identical experiences in terms of total isolation.

CR: But isn't there yet a third category of young lesbians who claim never to have felt discrimination as either lesbians or as women? They seem to be slipping into a bar or disco scene. They're not political and sort of live their lives apart from their sexuality.

NT: I do agree that there's a whole generation of young people who are growing up without much political identity and consciousness. I think that many young people growing up feel that same sense of powerlessness, that it's impossible to deal with the overwhelming structures in our society. In that futility and rage, we're seeing incredible alcohol abuse, incredible drug abuse, compulsive sexuality. Just basically spacing out with not as much attention to political values, educational values, feeling connected to society in any kind of way. Sometimes I go to the bars and see these kids and think about the meaninglessness and the emptiness that they'll be feeling five or six years down the road when they're tired of partying. At least now there are some places for them to connect into when and if they reach the place of feeling the need for something else in their lives that might give them a little bit more substance.

Concerts

Band On The Edge Of Time

Alive!

With Janet Small, Barbara Worden, Rhiannon, Carolyn Brandy, Suzanne Vicenza
By Maida Tilchen

Standing ovations are not uncommon at women's music concerts but the Alive! band got a standing ovation at the end of their first set, a testament to an incredible performance by a band that seems to accept no boundaries for their total energy output. In concert at Berklee Performance Hall on November 15, the highly popular women's jazz group from San Francisco played more than two hours of intense, vibrant music, most of it new material not recorded on their album "Alive!"

Pianist Janet Small and drummer Barbara Worden seemed to be having a particularly hot night, with singer Rhiannon, percussionist Carolyn Brandy, and bass player Suzanne Vicenza playing very, very well. The concert production, by Allegra, was excellent, with the concert running smoothly and comfortably, and the wonderful sound qualities of Berklee Performance Center allowing even the most subtle of Brandy's fascinating array of strange percussion instruments to be heard. Although I have heard complaints about rising ticket prices for women's music concerts, it certainly seems justified to me when the result is a quality concert hall and sound system, allowing women musicians the best environment for turning out a top performance, and providing the audience with a comfortable and pleasant space for enjoying the music.

Alive!'s new songs were very exciting. Although their lyrics still lag behind the innovative and imagistic qualities of their music,

they have improved since their album. The theme of birth and rebirth recurred in several of their songs, as in:

"Something new is waiting to be born
a new love, a new song
a new humanity
as much a mystery as forever."

Some of the new material is very witty, particularly a sort of "rap" song that included lines like:

"Everybody wants to go to Heaven,
but nobody wants to die...
Everybody wants to go out,
but nobody has any money...
Everybody wants to be in love,
but nobody wants to stay..."

Alive! is one group that successfully incorporates political statements into their music without slowing down the rhythm. At this concert, comments on the economy, uranium mining, and the oppression of Indians were all skillfully incorporated into the constant pulse of the music. Rhiannon creates sounds never heard before and which seem hard to believe could emerge from a human throat. She did a marvelous intonation of the statement, "Vietnam was a noble cause, Reagan for Shah," sounding like a record winding down.

The Alive! group is always risking and trying and pushing beyond the accepted structures and limits, with both voice and instruments. As they say in one song, "It came to me this morning that I would find a way to get all these feelings out, inside me..."

Alive! has been one of the most unusual groups in women's music, because they play improvisational



Janet Small, Rhiannon, Suzanne Vicenza, Carolyn Brandy, Barbara Worden

jazz. Compared to women musicians of just a few years back, such as Meg Christian or Margy Adam, they are much less structured, much more risk-taking and free in what they play and how they perform. While their lyrics may not focus on specific topical issues, the emotion in their performance, and, particularly, the example they make as they burst through traditional barriers with their voices and instruments, is to me their most striking effect as feminist performers.

All-women jazz groups are just beginning to gain acceptance in the very sexist world of jazz — the Alive! group has been gaining at-

tention, doing this on women's record labels, and performing many clearly lesbian songs. I have heard many women complain recently that women's music is losing its politics, because the lyrics are not so topical and protest-oriented. I believe that if we think about the role of women in music in the past — which has usually been restricted to lead singer of sexist songs, or merely ornamental "go-go" dancers — we will see that the styles of music feminist musicians are playing now (from Alive! in jazz to Robin Flower in traditional music) is the feminist message itself. For myself, I get more of a message from

watching a competent and enthusiastic woman playing an instrument than I get from lyrics. Lyrics should be meaningful, but those who judge women's music solely by the words are missing what is happening in women's music right now. If anyone disagrees, please write in — there seems to be a lot of questioning of women's music going on lately and I think GCN readers would enjoy a discussion of this.

Allegra Productions' next venture will be a performance by the Wallflower Order Dance Collective on December 6. Wallflower is a women's dance ensemble from Eugene, Oregon.

Sending Out A Warning Sign

Bush Tetras

With Pat Place, Dee-Pop, Laura Kennedy and Cynthia Sley
In Concert November 15 at The Channel, 25 Necco St., Boston

By Rob Schmieder

Modern life is fraught with danger, especially if you are gay or a woman. This simple fact is infused through the lyrics of the Bush Tetras' songs. At the same time, the band lays down a get-down-and-boogie beat that puts the audience's ass in motion while the message of the lyrics filters through its head. The Tetras' music is like a warning sign in the dark, sending out danger signals while it shines hypnotically.

The Bush Tetras are three women and a man. They are in the forefront of a growing trend towards all-women or women-led punk bands. Pat Place on slide guitar is a veteran of the New York punk scene, having previously played with James Chance's Contortions. Drummer Dee Pop, the group's boy mascot, brings a killer rhythm technique from band experience dating back to junior high school. Bass player Laura Kennedy and vocalist Cynthia Sley, like Place, have backgrounds in the visual arts which they have translated into a musical idiom.

The banded off their set Saturday night with a series of irresistibly danceable songs such as "Can't Be Funky" ("You can't be funky if you haven't got a soul"). They moved on to a couple of tunes from their 3-song EP: "You Taste Like the Trop-



Bush Tetras (l. to r.: Pat Place, Cynthia Sley and Laura Kennedy)

ics," a lust-filled love song and one of the few in which Sley allows herself to show any passion; and "Snakes Crawl," a bouncy song with such memorable lines as "Rats bite/ Boys fight/ Noses run/ Girls have fun."

"Fess Up," a diatribe against urban attitudes, was followed up by the Tetras' radio hit, "Too Many Creeps." This is a tricky

song — on the one hand it spells out a message that could make it the next Take Back the Night anthem:

I just don't wanna go
Out on the streets no more
Because these people they gimme
They gimme the creeps any more.

At the same time it deals with the urban sexual games that make life

hell for gays and straights alike (in New York perhaps more so than in Boston) and make sexual ambivalence and asexuality popular options for self-protection:

I just can't pay the price
Of shopping around no more
Because there's just nothing
That's worth the cost
'Cause it's the worst.

Urban violence and urban sexual anarchy are two distinct phenomena and hearing them linked in "Too Many Creeps" is disturbing. We have all perhaps internalized some part of the formula that provided the plot for *Cruising*.

From the first words of "Jaws," as Sley hissed out "I am Jacqueline Bisset," we were prepared for a song that at the same time exploits and mocks the use of violence against women as an entertainment device. Kennedy's engulfing tangle of chords and Place's and Pop's frantic rhythm section provided a convincing atmosphere of terror for Sley's story of shark vs. woman. She ended the song with an unsettling message: the shark swims off, looking for another victim, "and it could be you."

The set closed with a gut-wrenching rendition of John Lennon's classic, "Cold Turkey." Demands for an encore were met by a solo blow-out by Pop.

This was the Bush Tetras' third appearance in Boston in the past three months. They are a fairly young band and it is good to see them developing a following here. It was also good to see them back at the Channel, which has been booking more avant-garde and female bands — which typically means more political bands. The night before the Bush Tetras show, England's Slits played with another female band, Boston's Bound & Gagged; and upcoming acts include Lydia Lunch (formerly of Teenage Jesus and the Jerks) and Martha and the Muffins.

Neal Trousdale

To Your Health

The Implications of Hepatitis

This is the first installment of a new column which will occasionally appear in the pages of *GCN*. It will give information and advice on medical issues of concern to the gay and lesbian community, such as sexually transmitted diseases and preventive health measures.

Contributors to this column include Robert Taylor, MD, and Ron Vachon and Liz Volz, who are Physician Assistants. All are currently providing health care to gay men and lesbians in the Boston area.

By Ron Vachon, PA, and Robert Taylor, MD

If you roamed around any metropolitan area asking gay men if they've had hepatitis, around 30% of them would say yes. If you tested every gay man you spoke to, about 60% would show traces of past hepatitis B in their blood stream (that is, the hepatitis B antibody test would be positive). Finally, if you tested U.S. citizens as a whole, only seven to ten percent would show evidence of past or current hepatitis B infection. (It is assumed that the incidence of hepatitis in the lesbian community is close to the national average.) The implications of these data for the sexually active (that is, with "multiple sexual partners") gay man are staggering.

What is hepatitis?

Hepatitis is an inflammation of the liver that may be caused by drugs, or alcohol, but is more commonly caused by a virus. The virus particle invades the liver cells and causes the cells to die. Luckily, the liver is one of the few body parts that is able to regenerate. This process begins shortly after the liver is invaded by the virus.

What does this destruction and repair of the liver mean for the body?

Since the liver is such an important body organ, hepatitis has great effects on the body's proper functioning. The liver produces many enzymes and other chemicals that the body needs and it also helps to rid the body of its waste products by detoxifying them. If you have hepatitis, your liver cannot perform these functions properly and you can develop symptoms which are explained later in this article.

Is it true that there are different virus types?

Yes, there are at least three different types of hepatitis viruses. The two most common types are Type A and Type B, previously called infectious and serum hepatitis respectively. The main differences between the two types are in the way they are spread and in the severity of the illness that they produce. Type A virus particles are most commonly spread through the fecal-oral route, that is, the particles are present in stools and they are transmitted to other people directly (as in rimming) or indirectly (e.g. failing to wash hands after defecation). Type B virus particles have been found in all body secretions, including sweat, vaginal secretions, semen, and saliva; transmission is therefore possible with any close contact. Most important in preventing the spread of both types of hepatitis are good hygiene and common sense.

Type A usually produces an illness that is milder than Type B; but this is not always true. It is also known that many people have had hepatitis A or B without knowing it: the symptoms are at times mild or nil.

How do I know if I have hepatitis?

The symptoms are usually vague and the individual may think he or she has the flu. Commonly, individuals with hepatitis feel very tired and usually lose their taste for cigarettes. Stomach discomfort and nausea are common, and occasionally the individual has a mild fever. Not everyone with hepatitis gets jaundiced: the skin and the whites of the eyes turn yellow. The urine in jaundiced persons gets dark and at times the stools lighten in color.

In order to know if you have hepatitis, a physical exam by a health provider is recommended, and they will probably test your blood and urine for the hepatitis virus. The blood test can also check on the amount of liver damage the virus has caused.

What is the treatment?

Unfortunately, science has not discovered a cure for viruses such as these or the common cold. Fortunately, our bodies produce antibodies that eventually eliminate the virus. Rest is the most important aspect in the treatment:

bed rest to optimize the healing process. A well-balanced diet and vitamin supplements are also important.

What about sexual activity?

Unfortunately, close contact with other individuals is the way the virus is spread. Masturbation is harmless. The blood tests will show when you are able to resume other activities without endangering your partner(s).

What's a sexual athlete to do?

Monogamy has been suggested by the monogamous; "don't worry about it," by the frivolous and careless; "let's wait for the vaccine," say others. Shown in New York City to be about 92% effective in reducing the incidence of hepatitis B in gay men — even when given after exposure to the virus — the hepatitis B vaccine should be with us in a year or so! (If you would like to read the first report of its efficacy, see the *New England Journal of Medicine*, Volume 303, #15, October 9, 1980, — "Hepatitis B Vaccine" by Szmuness et al.)

1. *Take good care of yourself.* Regular exercise, good nutrition, excellent hygiene are essential for the best possible health. Get an annual physical exam. Hook up with a good medical provider who will not only treat your illnesses, but, more importantly, teach you to maintain health-ness.

2. When known exposure to viral hepatitis occurs, get immune serum globulin (gamma globulin or hepatitis B immune globulin) immediately. Particularly after intimate, sexual exposure, the time interval between exposure and treatment must be as short as possible.

3. *Calm down!* Discuss your sex life with a trusted health care provider who can help you design your own health maintenance program. It's high time gay men felt free to be who they are with medical people. You may say, "But they'll freak out!" Then find someone else who is gay or sympathetic. There are more and more around. For the sake of gay men everywhere, medical providers must be called to task by each of us.

If you have any questions or ideas for topics for the column relating to any health matters, please send them to *GCN* and we will answer them in the future.

Film

Will The Real "Rosie" Please Stand Up

The Life And Times Of Rosie The Riveter

Documentary Directed by Connie Field

With Wanita Allen, Gladys Belcher, Lyn Childs, Lola Weixel and Margaret Wright

By Betsy Smith

"The Life and Times of Rosie the Riveter" is a provocative documentary which tells some of the much ignored U.S. women's history of the era surrounding World War II. By juxtaposing the witty, moving testimonies of five "Rosies" who worked during these years with the fascinating and infuriating newsreel from the old "March of Time" and the Office of War Information, director Connie Field creates an effective portrayal of the real "Rosie the Riveter."

Lola Weixel, a woman who worked as a welder during the

war, recalls her job prior to WWII, "the very first job I ever had was in a novelty factory. They made party goods — party hats, noisemakers... I was very struck by the bright colors we were working with and the sadness on the faces of the people who were doing it. It was so boring."

Waitressing, domestic work and shop clerks were the most common form of employment for women until the war came along. As the U.S. entered WWII there was an unprecedented need for new workers. Through widespread government funded propaganda, it all of a sudden became acceptable and a patriotic duty for women to join the work force which men had previously occupied and "do the job he left behind." The "hidden army" of working women became the backbone of the war effort. Through this massive propaganda cam-

paign, the message for workers to become skilled and semi-skilled laborers manufacturing war goods brought women into jobs they had never dreamed of doing.

The plea was as condescending as could be imagined. The footage was designed to make women feel like these new jobs were similar to their household chores. "Instead of cutting out dresses, this woman stamps out the patterns of airplane parts. They are taking to welding as though the welding rod were a needle and the metal a length of cloth to be sewn."

The stereotype was that women left their sewing and bridge clubs behind to go to work. The reality was that most women were working prior to the war and had to return to menial low paying jobs after the war was over.

Despite the patronizing advertising, many women found a new

Continued on Page 13

THE ORIGINAL

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Odyssey of a Unicorn

Toodle-Oo, Doodle

By Nancy Walker

As some of you intrepid unicorn pursuers may remember, my sother (significant other) and I drove across the country in the summer of 1979. We bought a 1969 dark green VW Beetle which I immediately named "Doodle Bug," and off we went. The car did not give us a minute's trouble throughout the trip — up hill, down dale, across uncharted wastelands between super highways. We ate in Doodle; sometimes we even had to sleep in Doodle. She made so much noise, because her transmission was ailing, that we got used to her as a third party in all our discussions, and usually, she had the final word.

The car's engine was so powerful that I was able to drive fast enough to earn my first-ever speeding ticket — in Iowa City on the last lap of our journey. The poor State Trooper was trying his best to let me talk my way out of the citation, but I wanted it as a badge of honor for Doodle, so I let him or rather *made* him give me the ticket.

When we finally got back to Dear Old Boston we had put on almost 9,000 miles, with only one flat tire — caused by a nail puncture — to mar the mechanical perfection of the trip. And then the trouble began.

We replaced the transmission because we could no longer talk above its whirring and it clearly intended to give up on us, most likely in the middle of the night in the middle of nowhere, of which there is a great deal between Boston and New York, a route we frequently travel. That cost almost \$200. We considered it a worthwhile investment, though we knew poor Doodle had a lot of body rust and was in grave danger.

Since the engine is in the rear in a VW Beetle, the weight between the rear wheels bears down on the axle, and if there is a lot of rust, eventually the rear of the car col-

lapses. Such a collapse was definitely somewhere in Doodle's future. We were toying with the idea of a \$500 welding job to keep Doodle's rear on.

One Sunday night as we were approaching Boston on the way from a visit with my mother in New York, Doodle stopped. We pulled off to the side of the road; couldn't get her started no matter what. Several kind passers-by offered help. We asked one of them to call the AAA and get us pulled out of there. A policeman came and yelled at us because we didn't have proper lights and were walking around outside the car. He said he would summon the AAA. That was before 11 p.m. No tow truck arrived until 2 a.m., at which time we had to be taken to a friend's home in Sharon because the truck driver refused to take us to Boston. That was a trip in itself, banging on silent suburban doors at 2:30 a.m.

Our friends took us in and put us to bed and drove us to the train in the morning. Eddie (a dear friend of over 25 years, straight, devoted husband and father) examined the car, bought the appropriate part — an ignition coil — and installed it. He said it was in self-defense; he didn't want our car in his driveway indefinitely. I shook my finger at Doodle saying, "Naughty, naughty." She looked a little sheepish and behaved well for a little while.

Before leaving for the West Coast, we had purchased five new tires and replaced the clutch and one set of rear brakes. The car cost \$700 initially. The subsequent cost was mounting out of sight, but I had conceived an extraordinary fondness for the bug, and my sother had conceived an extraordinary fondness for me, so she allowed my passion for the car to ransack our savings.

On another of our wild trips to New York a great blustery rainstorm came up. Sheets of water

poured over the car, making visibility all but nil. Suddenly the windshield wiper, not just the blade but the entire assembly, blew off. Naturally, it was on the driver's side. My sother, who was driving, had to get periodic reports from me telling what we were about to hit.

Things began to fall off the car. We lost one running board. As we were driving to New York on yet another occasion, the horn fell off and bounced down Route 95. We were getting tired of paying repair people, so my sother bought a horn for \$3.00 from a junk yard and installed it herself. We were infinitely proud of Doodle's new "butch" sounding horn. Her first one sounded like a chicken with a sore throat.

One day, driving around in New Hampshire, lost, lost, lost on backroads in the rain, trying to avoid running over the thousands of tree toads that, lemming-like, throw themselves in suicidal profusion all over the roads, Doodle began tooting her horn all by herself. It was not the continuous

blast of a normal horn gone berserk; no, this was an intermittent, beep-beep-beep — beep, beep, beep. At first we didn't believe our ears, but it did, indeed, continue that way. The condition grew steadily worse until at last we disconnected the horn, driving with extreme patience and caution, praying that we wouldn't get into a situation where lack of horn meant loss of life.

During the months between last Christmas and now, we had to replace the starter motor, put in another ignition coil (that one cost my sother a miserable night in a motel and me a near nervous breakdown, about which some of you readers already know) and most recently replace the master brake cylinder, the two rear brakes and the gas tank. I think the car cost us in total around \$2,000, and many hours of anxiety and lost time. Still, Doodle took us where public transportation doesn't run, and made possible many hilarious experiences that without her would have been unthinkable. As all our close friends

know, Doodle was part of our "family." We loved her dearly and had come to depend on her both for necessary travel and frequent small pleasures.

On Saturday, November 15, we had driven to a gathering of the friends of David Brill, a solemn-sweet event, commemorating the life of a dear, lost comrade. As we approached the spot where Doodle was parked, I noticed that her rear-end was up on the sidewalk. Now, think what you will of our driving techniques, my sother and I still manage to park all four wheels on the road.

My sother burst into tears when we arrived at the scene of the murder. Doodle had been smashed beyond redemption. A hit-and-run driver, so we learned from a bystander, had sideswiped another car, sending that car into Doodle's delicate backside and pushing her front-end into the car parked ahead of her. There was nothing left of our precious friend but almost valueless debris.

We are currently trying to hack

Continued on Page 13



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DIGNITY/BOSTON

(GAY CATHOLICS AND THEIR FRIENDS)

8th ANNIVERSARY CELEBRATION

SUNDAY, DECEMBER 7, 1980

**CONCELEBRATED LITURGY
ARLINGTON STREET CHURCH
5:30 P.M. — LOWER HALL**

RECEPTION TO FOLLOW

ALL ARE WELCOME TO JOIN US.

Rosie

Continued from Page 11

pride in their work as well as economic relief. One woman recalls, "When factory work opened up it was like a godsend." Another woman remembers her first days as a welder and thought, "We were going to be welders forever and ever. It was almost an art as well as a skill. It was a very, very beautiful kind of work."

Although it was an exciting and a new experience for these women, there were also many cases of racial and sexual discrimination as well as health and safety hazards. Again Field contrasts the propaganda advertisements (showing day care centers and happy women leaving the factory)

BACCAR

Continued from Page 3

believes the 116 lesbian and gay refugees known to the Church World Services at Ft. Chaffee (see GCN, Vol. 8, No. 18) represent only a fraction of the homosexual refugees actually there.

Jernigan pointed out that of the approximately fifteen lesbian and gay refugees BACCAR is working with, none has come here through the efforts of UFMCC. "We seem to have no shortage of requests to deal with refugees," he told GCN.

BACCAR has come to the aid of several homosexual refugees

with stories of working mothers who never heard of day care centers at the time. These working women held down two jobs: mother and factory worker. Stories of black women being denied the more skilled jobs or being paid less for their work illustrates the racism women were forced to deal with then as well as today.

As the war ended the tune changed. Women were bombarded with a new message: leave your jobs once again as a patriotic duty to make room for the men. One woman recalls how the articles in the magazines were designed to encourage women to resume the role of wife and mother. "They started telling you how to cook things that took a long time. There were more articles about

rejected by straight sponsors once their sexual orientation became known.

"MCC is not fulfilling their obligation," Gilbert commented. "They're throwing it off and saying the other organizations are getting a thousand dollars for handling the refugees. That's no Christian way to look at it. . . . They're supposed to represent the Christian gay community of this country and I certainly don't think that's a very Christian attitude to take. It looks to me like they're just talking about dollars and cents."

how to raise children and how to care for the psychological development of your children. They never mentioned that before the war." The movie ends with the sad truth that, "they prepare women psychologically for whatever role society feels, at that particular point, they want her to play."

Unfortunately the film did not touch on certain areas which seem important. None of the women spoke of what work they are doing today or if they were involved in progressive movements then or now. My guess is that some of them are activists, but this was never revealed in the film. There were no references to lesbians or any issues of sexuality which may have been raised for women working so closely together. One can

Unicorn

Continued from Page 12

our way through the jungle of red-tape that comes as an inevitable bonus to those unfortunate enough to be innocent accident victims. Our mechanic has informed us that the most we can expect, if anything (we have no collision insurance of our own) from the other driver's insurance is \$250. So here we are, no car, no cash, but lots of poignant memories. Doodle has gone to that Great Junkyard in the Sky. I don't think I shall ever love another car.

only wonder if these were issues that were edited out to reach a broader audience or never included. In either case, it felt like something was missing. Despite these omissions the film was excellent and well worth viewing and sharing with friends and co-

workers.

It is disappointing that *The Life And Times Of Rosie The Riveter* showed only for two weeks in Cambridge, Mass. at the Orson Welles Cinema. When it comes to your area, see it before it suddenly disappears.

THE GAY GUY'S GUIDE

SO. STATION 423-4340

Direct from New York:

1

"The Night Before"
"Casey" X

2

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HAPPY ANNIVERSARY

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KIM AND NEUMA

LAVENDER LEFT NETWORK CONFERENCE

Saturday December 13, 1980

New York City NY Marxist School
151 W. 19th Street (east of 7th Ave)

GUEST SPEAKER -- DAVID FAGAN, a gay socialist from Australia who will speak about his involvement in movement building in Australia.

10am - 1pm Meeting to summarize the first months of the Lavender Left Network. Reports from various cities. Statement of unity.

3pm - 6pm AN EXPLORATION OF SOCIALISM AND FEMINISM IN THE LESBIAN & GAY LIBERATION MOVEMENT
Is feminism a class-conscious theory?
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Quick Gay Guide

Boston Area (617)

INFORMATION/SERVICE/SOCIAL

Boston Alliance of Gay and Lesbian Youth 128A Tremont St. (4th Floor) (Hotline) 426-9371	338-9472
BAGALS (Boston Area Lesbian and Gay Schoolworkers) P.O. Box 178, Astor St., Boston, 02123	227-6187
Black Men-White Men Social/Support Group	426-9371
Boston Asian Gay Men & Lesbians c/o Glad Day Bookshop, 22 Bromfield St. Boston, 02106	542-0144
Boston Lesbian & Gay History Project c/o R. Skiba, 75 Chandler St., No. 5, Boston 02118	247-1206
Chiltern Mountain Club Box 104, 104 Charles St., Boston 02114	354-1755
El Comite Latino de lesbianas y homosexuales de Boston P.O. Box 365, Cambridge, 02139	426-9371
GAY HOTLINE (8pm-Mid.)	944-4818
Frenz & Luvers Assoc., P.O. Box 814, Boston 02123	282-9161
Gay Professional Men's Group	354-0133
Gay Recreational Activities Committee (GRAC), c/o GCN Box 8000	227-6187
Gey Speakers Bureau, P.O. Box 2232, Boston 02107	661-7223
Jubilee Athletic Club, Box 401, 104 Charles St. Boston, 02114	426-9371
Lesbians and Gay Folkdancing c/o GCN Box 22 Bromfield St., Boston, MA 02108	236-4888
Lesbians and Gay Hotline (8-12pm.)	277-3454
Merrymount Music Soc., Box 401, 104 Charles St. Boston 02114	267-9150
Outreach Institute, Box 368, Kenmore St., 02215	661-0248
Parents of Gays Project Place	
Tapestry Counseling Inc., 20 Sacramento St., Cambridge.	

POLITICAL/LEGAL

BLAGMAR (Boston Lesbians and Gay Men Against the Right)	266-6103, 876-8768
B.U. Gay and Lesbian Legal Association B.U. Law School, 755 Comm. Ave. Cambridge Gay Political Caucus, P.O. Box 212, E. Cambridge 02141	238-4710
Civil Liberties Union of Mass.	491-0968
GLAD (Gay and Lesbian Advocates and Defenders), 2 Park Sq.	742-8020
Harvard Committee on Gay and Lesbian Legal Issues Roscoe Pound Hall, Cambridge, 02138	426-1350
Robin McCormack, Mayor's Office Mass Gay Political Caucus Box 179, 118 Mass. Ave. Boston 02115	725-4410
National Lawyers Guild, 595 Mass. Ave., Cambridge 02139	242-3544

STUDENT

Gay People at BU, c/o Program Resources Office George Sherman Union, Boston University.	353-3646
Gay Academic Union of New England, P.O. Box 212, Boston 02101	861-6500
Gey/Lesbian Concern Group of Boston College 118 Mass Ave., Box 201, Boston 02115	262-2473
Gay People's Group, UMass/Boston (Harbor Campus), Bldg 1, 4th fl, Rm 178	287-1900x2169
HIV-Radcliffe Gay Info. MIT Geys, Rm. 50-306	495-5476
Northeastern Gay Student Org., c/o Student Activities Office, 255 Eli Ctr.	437-2642
Tufts Gay Community, c/o Student Activities Office, Medford 02155	

WOMEN

Aradia Counseling for Women, 520 Comm Ave (Kenmore Sq.)	247-4861 x58
Cambridge Women's Center Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138	354-8807
Gay Professional Women's Assn., Box 306, Boston U Sta., Boston 02215	661-3833
Janus Counseling for Lesbians, 21 Bay St., Cambridge	661-2537
Lesbian Liberation, c/o Women's Center Massachusetts Feminist Federal Credit Union 186½ Hampshire St., Camb.	354-8807
National Organization for Women 99 Bishop Allen Dr., Cambridge 02139	661-0450
Tufts Women's Center Womanspace, 838 Beacon St. (Kenmore Sq.)	661-6015
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139	626-5000 x793
Women's Community Health Center, 639 Mass. Ave., Cambridge	267-7992

RELIGIOUS

Am Tikva P.O. Box 11, Cambridge, 02138	524-1817
Dignity, 355 Boylston St., Boston 02114	628-3986
Friends (Queer) for Lesbian and Gay Concerns, 5 Longfellow Pk., Cambridge	536-6518
Integrity, P.O. Box 2582, Boston 02208	497-1254
Lutherans Concerned for Gay People Metropolitan Community Church Fr. Paul Shanley (Exodus Center)	282-3057
Unitarian Universalists Office of Gay Concerns 25 Beacon St., Boston 02106	536-3786

MEDIA

Alyson Publ., 75 Kneeland, Boston	542-5679
Closet Space WCAS (740 AM)	492-8450
Esplanade	787-1084
Fag Rag	881-7534
Gay Community News	426-4489
Good Gay Poets	266-6103
Hlt Parade, 104 Charles St., Boston, 02114	858-8494
Lesbians and Gay Media Advocates c/o GCN, 22 Bromfield, 02108	426-9371
Persephone Press Box 7222, Watertown 02172	924-0336
TVOD with Tony V WMBR-FM, 86.1, Friday 14 p.m.	494-6810
Xanadu Graphics, 143 Albany, Camb. 02139	861-6975

MEDICAL/COUNSELING

Alcoholics Anonymous	426-9444
Fenway Community Health Center	287-7573
Gay AIAnon (families of alcoholics)	643-5300
Gay Nurses' Alliance/East P.O. Box 873, Randolph, MA 02368	
Gender Identity Service	864-8181
Homophile Alcoholism Treatment Service	542-5186
Homophile Community Health Service	542-5188
Mass Bay Counseling 31 Channing St., Newton Corner 02158	965-1311
Sexual Health Centers of N.E., Inc., 739 Boylston St., Boston 02116	266-3444
Tufts Skin Care Clinic (VD treatment)	956-5293
Turley & Assoc., 31 Channing St., Newton, 02158	965-2040
Vachon/Volz/Taylor, MD Lesbian & Gay Medicine 1755 Beacon St., Brookline	232-1459

BOOKS/BARS

Glad Day Book Shop, 22 Bromfield New Words, 188 Hampshire, Cambridge 02139	542-0144
Red Bookstore, 138 River St., Camb.	876-5310
Buddies (Cruise-DeCo), 733 Boylston St.	491-8930
Chape (Denin, Men), 27 Huntington Ave.	282-2480
Delivery Entrance (at the House Restaurant) 12 Wilton St.	286-7778
Elbow Room, 100 Chender (at Clerendon)	763-5701
Harry's Place (Dancing, Men), 45 Essex St.	338-8447
Herbie's Ramrod Room (Leather, Men) 1254 Boylston St.	338-8818
Jacques (Mixed, Dancing), 79 Broadway	247-0989
Kimmies Disco, 237 Mass. Ave., Camb.	338-9066
Napoleon Club (Men, Dancing Fri.-Sun.) 52 Piedmont St.	354-8186
119 Merrimack (Bar)	338-7547
Paradise (Talking, Mostly Men) 180 Mass. Ave. (Cambridge)	
Pisylend (Men, some Women), 21 Essex St.	864-4130

Prelude (Women), Dertmouth St.	354-8807
Salts (Women)	262-5735
Skippers, 252 Boylston St.	
Somewhere (Disco Dancing, Mostly Women) 295 Franklin St.	423-7730
Sporter's Cafe (Men)	228 Cambridge St.
Together (Disco Dancing, Mixed), 110 Boylston St.	426-0086
Club Boston (Gay men's baths), 4 LaGrange St.	428-1451

Eastern Mass. (617)

INFORMATION/SERVICE/SOCIAL

Gay Hotline	756-0730
Mass. Teachers Assoc./Gay Rights Caucus P.O. Box 75, New Salem 01355	
Montchusettt Gay Alliance, Fitchburg	342-5117
North Shore Gay Alliance Box 806, Marblehead, 01915	745-6966
Provincetown 24-Hour Drop-In Center	487-0387
Survival Crisis Line	471-7100

RELIGIOUS

Dignity Merrimack Valley P.O. Box 348, Lowell 08853	851-8711
MCC Worcester, 2 Wellington St.,	753-8360

WOMEN

Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 (4-6pm)	
Leebion Support Group, Mercy Otis Warren Women's Center, 298 Main St., Hyannis 02601	771-6739
New Bedford Women's Clinic Origins, Inc., A Women's Center 189 Boston St., Salem 01970	999-1570
The Women's Bookstore, 1087 Main, 01603	745-5873
Women's Meeting House, 89 Downing St. 01810	791-5127

STUDENT

Clerk U. Gay Alliance, 950 Main, A-70	
Gay Outreach Assoc. for Lowell (Univ.) Students South Campus, Student Union Rm 348	453-3804
Salem State Gay Task Force Salem St. College, Salem 01970	745-0556 (ext. 209)

Western Mass. (413)

INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1562, Pittsfield 01201, Berkshire County Info Gay Counseling Collective	447-7818
406F Student Union, UMass, Amherst	545-2645
Gey Men of Franklin City, Box 771, Greenfield Help Line	664-6391, 664-6392
Pioneer Valley People's Gay Alliance Box 181, Northampton, 01061	586-5979
Together, Box 427, Forest Park Ste., Springfield 01108	

WOMEN

Common Women Club, 78 Masonic St., Northampton 01060	584-4580
Everywomen's Center, Amherst Franklin City. Lesbian Alliance P.O. Box 235, Deerfield 01342	545-0883
Gey Women's Caucus, Amherst Lesbians United	545-3438
33 Pearl St., Pittsfield, 01201	499-2425
New Alexandria Lesbian Library P.O. Box 111, Huntington 01050	545-0626
Southwest Women's Center	545-2878
Women's Media Project (WMUA, 91.1FM)	586-8445

RELIGIOUS

Dignity/Springfield, P.O. Box 1604 Springfield 01101	
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STUDENT

Lesbians & Gay Men's Counseling Collective 406F UMass Student Union, Amherst	545-2845
Lesbian Union, 920 Campus Center, UMass, Amherst 01003	545-3438
People's Gay Alliance, RSO 368 Student Union, UMass, Amherst, 01002	545-0154
Williams Gay Peoples Union S.U. Box 3212, Williams College, Williamstown 01287	

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139, New Haven 06505	
Gay Switchboard, Hartford, M-S 1-11 pm, Sun 1-5 pm, P.O. Box 514, Hartford 06101	522-5575
Gay and Lesbian Switchboard, New Haven, P.O. Box 72, 06501	824-6889
M-F 8-11 pm	
Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm Gay Youth	824-6869
George W. Henry Foundation (counseling), 45 Church St., Hartford 06103	522-2648
Greater Hartford Lesbian & Gay Taskforce	249-7891
Institute of Social Ethics/Gay National Archives, One Gold St., Suite 22-BC, Hartford 06103	547-1281
NAMBLA/CT	824-6889
New Haven Gay Alliance Box 72, 06501	624-6869

WOMEN

Gay Women's Collective, c/o Women's Center, Box U-118, UConn, Storrs 06268	486-4738
Heartroots Feminist Therapy Collective, 214 Laurel St., Hartford 06105	522-2783
Shorelnewomen	747-5451
Women's Center, Hartford, 57 Prett St., Rm 301, Hartford 06103	481-3575
Women's Center, Manchester Community College, P.O. Box 1048, Manchester, 06040	525-2382
Women's Center, UConn, Box U-118, Storrs 06828	648-4900
Women's Center, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457	486-4738
Women's Liberation Center, New Haven, 814 Orange St., New Haven 06510	347-9411

STUDENT

Eros, Gay Students at Trinity College c/o Chaplain's Office, Hartford 06106	527-3151
Gay Alliance at Yale P.O. Box 2031, Yale Sta., New Haven 06520	
Gay Alliance, UConn, Box U-8, Storrs, 06286	486-2273
Gay Alliance, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown, 06457	347-9411
Gay and Lesbian Alliance, So. Conn. St. College, 388 Sherman Ave., New Haven 06511	865-2602
Gey Community, Conn. College P.O. Box 1295, New London 06320	442-7458
Lesbians, Wesleyan, c/o Women's Center, Box WW, Wesleyan St., Middletown 06457	347-9411
Yalesbians, P.O. Box 2031, Yale Sta., New Haven 06520	
Dignity/Fairfield County, P.O. Box 348, Belden Ste. Norwalk, 06850	
Dignity/Hartford, P.O. Box 72, Hartford 06141	233-8325
Dignity/New Haven, P.O. Box 285, West Haven 06518	
Integrity/Hartford, P.O. Box 3681, Central Sta., Hartford 06103	522-2646
Integrity/New Haven, P.O. Box 1777, New Haven 06507	787-1516
MCC/Hartford, P.O. Box 514, Hartford 06101	522-5575
MCC/New Haven, P.O. Box 1273, New Haven 06505	777-9806

MEDICAL/COUNSELING

Gey AA (Denbury)	748-5341
Gey Health Workers at YNH,	
Box 2031, Yale St., New Haven, 06520	436-8354
Mooneed (counseling)	727-0379

Rhode Island (401)

INFORMATION/SERVICE/SOCIAL

Gey Help Line	751-3322
Gey Community Services of R.I., Box 6563, Providence 02940	728-9269
	728-6023

MEDICAL/COUNSELING

Providence Gay Group of AA	331-2047
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WOMEN

Gay Women of Brown, c/o Sarah Doyle Women's Center, 188 Meeting St., Providence, 02912	863-2189
Lesbian Feminist Union, Sarah Doyle Center Box 1829 Brown Sta., Providence 02912	863-2189
Support Group for Gay Women Over 25 Box 755, Pawtucket 02860	942-5368

STUDENT

Brown/RISD Gay Students, Box 49, Brown U., Providence 02912	863-3062
Providence Gay Youth Group	272-9247

RELIGIOUS

Dignity/Providence, Box 2231, Pawtucket 02881	724-0132
MCC/Providence, 5 Junction St., Providence	272-9247
MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrom	272-8482

New Hampshire (603)

INFORMATION/SERVICE/SOCIAL

Dignity/Integrity 52 Pleasant St., Concord 03301	485-3144
Nashua Area Geys, P.O. Box 3472, Nashua 03061	Paul 888-1305
NH Coalition of Lesbians & Gay Men Box 521, Concord 03301	485-5770
NH Lambda, Box 1043, Concord 03301; Concord 224-3765, 746-3339; Portsmouth 431-1541; Nashua 889-1418	
Keene 339-4327	
Speakers Bureau, Box 521, Concord 03301	

MEN

Central N.H. Men's Support Group 31 Union St., Concord 03301	228-8049
Conway Area Discusion Group, Box 211, Chocoma 03817	
Seacoast Gay Men, P.O. Box 1394 Portsmouth 03801	

WOMEN

Full Circle, monthly feminist news journal, P.O. Box 235, Contoocook, NH 03229	
Lesbian Feminist Collective, Box 47, Penacook	

STUDENT

Dartmouth Gay Students' Assoc. Hlnman Box 5057, Hanover 03755	
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Vermont (802)

Gey Hotline, U of VT	856-4173
Gay Student Union, U of Vt, Burlington 05401, M-F, 7-9pm	856-4173
Gay People at Middlebury Box D58, Middlebury College, 05753	
Middlebury Gay Men's Support Group (eves)	338-6819
Southern Vermont Lesbians/Gay Men's Coalition, P.O. Box 1034, Brettleboro 05301	
Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701	775-1948
Women's Center, P.O. Box 92 Burlington 05401	863-1238
Integrity, P.O. Box 11 Winooski, 05404	

Maine (207)

Center for Beling, 8 Rocky Hill Estates, Brunswick 04011	729-1750
Down East Gay Alliance, Box 594 Bar Harbor 04609	
Gay Peoples Alliance 92 Bedford St., Portland, 04103	780-4065
Mainely Gay, P.O. Box 4542, Portland 04112	
Northern Lambde Nord, P.O. Box 990, Caribou, ME 04738	
Maine Lesbian Feminists P.O. Box 125, Belfast, 04915	
Midcoast Gay Men P.O. Box 1148 Rockland, ME 04841	
Wilde-Stein Club, c/o Memorial Union, U. of Maine, Orono 04473	
Parents & Friends of Geys	563-5856
Dignity/Maine, Box 7021, Lewiston 04240	

New Jersey (201)

Dignity/Jersey Shore, Box 824, Asbury Perk 07712	986-9510
Dignity/Metropolitan, Box 337, Irvington 07111	755-9053
Gey Activist Alliance/Morris County, Box 137, Convent Ste. 07691	782-8217
Gey Activist Alliance of New Jersey, Box 1734, South Hackensack 07601	343-6402
Gey People Princeton, Box 2303, Princeton 06540	
Jacobin Press, Box 6011, Jersey City 07308	
Lambda Alliance, Box 223, Eatontown 07724	229-7949
Lavender Express (Publications), c/o Pet Freeman Box 218, Kearny 07032	
Lesbian Feminist Collective, Box 4042, Allwood St., Clifton 07012	998-1023
National Committee for Sexual Civil Liberties, 18 Ober Rd., Princeton 06540	
Organization for Gay Awareness, Box 41, Orange 07050	748-6196
Rutgers Gay Alliance, Student Ctr. Box 91, College Ave. New Brunswick 06903	932-7886

New York City (212)

INFORMATION/SERVICE/SOCIAL

Ass'n of Gey

Calendar

weekly events

sundays

Boston, MA — Boston Area Coalition for Cuban Aid and Resettlement (BACCAR) open meeting for potential sponsors of gay and lesbian Cuban refugees and also for other interested persons. Arlington St. Church. Every Sunday at 3pm. Info: 723-2997 (8-12pm).

Cambridge, MA — Closet Space, a weekly news, interviews and music program for lesbians and gay men. On WCAS, 740AM. 11am.

Boston, MA — Musically Speaking, women's programming. Music, ideas, announcements. Call Melanie at 494-8810 with events and comments. (WMBR-FM 88.1) Sundays 1-3pm.

Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm.

Boston, MA — Gay Recreational Activities Committee (GRAC). Swimming at Lindemann Center (Stanford St. Gov't. Ctr.). Men and women. 2-4pm.

Bedford, MA — Bedford-Concord Area Social Club meets at 7:30pm. Info: John 275-1336 or Joe 443-4775. All are invited.

Orleans, MA — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

Greenfield, MA — Gay Men of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.

Concord, NH — NH Coalition of Lesbians and Gay Men. First Sun. of the month. 1-5pm. Statewide political action group. Info: 228-8049.

New York, NY — Meeting of Gay and Lesbian Blind at the Gay and Lesbian Services Center. 110 E. 23rd St. Suite 502, 4-6pm. Info: Michael at 362-8729.

New York, NY — Rainbow Society. Deaf gay meeting. Manhattan Community Center, 75 Morton St. 2nd Sun. of the month. 2pm. 755-1428.

mondays

Cambridge, MA — Parents and Friends of Gays meet on the first Monday of the month. 7:15pm sharp at the Episcopal Theological Seminary Library, 99 Brattle St. Info: 542-5188 or write: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

Amherst, MA — Gay/Lesbian/BI Rap Group. UMass Campus Center. 6:30-9pm. Info: 545-0154.

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O.Box 1394, Portsmouth 03801.

coming events

dec 1 mon

Cambridge, MA — Parents and Friends of Gays regular monthly meeting (1st. Mon.). Episcopal Theological Seminary, The Library, 99 Brattle St. 7:15pm. Info: 542-5188.

3 wed

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

New York, NY — New York Gay Teachers monthly free membership meeting. 16 W. 16th St. Apt. 7-T South. Info: 499-1060.

New York, NY — Susan Savell, feminist singer, in concert. Catholic Church, 30 W. 18th St. (near 6th Ave.) FREE! 8:30pm.

4 thurs

Boston, MA — GCN VOLUNTEER PROOF-READING AND PASTEP. SEE THURSDAYS ABOVE FOR DETAILS.

Cambridge, MA — Tom Reeves, gay activist, will speak on "Resisting the Draft in '81," sponsored by Mobilization for Survival. Potluck 8:30pm, forum discussion 7:30pm. Basement of St. Peter's Episcopal, 13 Sellers St. (Central Sq.) Info: 354-0008.

Cambridge, MA — "Coming Out," a discussion at the weekly meeting of Lesbian Liberation. Cambridge Women's Center, 48 Pleasant St. 8pm. Info: 354-8807.

Boston, MA — The Front Runners running group. Jogging, running and racing for men and women. Weekly runs on Esplanade: M,W,F at 8 PM info: 825-0181.

Cambridge, MA — LUNA (Lesbians United for Non-nuclear Action) meeting. Women's Educ. Ctr., 46 Pleasant. 354-8807. 7-10pm.

Brattleboro, VT — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

Nashua, NH — Meeting of Nashua Area Gays. 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

New York, NY — Gay Overeaters Anonymous, for lesbians and gay men, meet at 7:30pm at Gracie Square Hosp. 420 E. 76th St.

New York, NY — Meeting of the NY Coalition of Black and Third World Lesbians and Gays. Triangle Ctr., 26 Ninth Ave., 3rd floor. 7:30pm. Anyone interested in these issues is welcome regardless of race.

Somerville, MA — Women's Center Coffeehouse. 7:30-10:30pm. Entertainment for women every Mon. eve. at the Women's Center, 38 Union Sq. (above laundromat). Food and non-alcoholic refreshments. \$1 donation. Info: 623-9340. (Volunteers needed to help staff the Center, answer phones, giving referral info, etc. Info: 623-9340).

tuesdays

New York, NY — WBAI (99.9FM). The Lesbian Show. 8:30pm. 279-0707.

Cambridge, MA — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 end 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussion group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Call 661-3633 for info on all DOB activities.

New Bedford, MA — Rap group at the Ald Center. 18 S. Water St. 8-10pm. Info: 999-3141.

Uxbridge, MA — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

New York, NY — Meeting of Politically Involved Lesbians and Gays Under Twenty-two (PIGLUT), 339 Lafayette St. (top floor). Info: Michael 236-2397. Open to all 21 and under.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

Boston, MA — Black Men/White Men Together. Monthly meetings alternate between 2nd Tuesday and 2nd Sunday. Info: 536-1160.

wednesdays

Boston, MA — Gay Youth Rap. Boston Alliance of Gay and Lesbian Youth (BAGLY). For all between the ages of 14 and 22. 7-9pm. 128A Tremont St. (near Park St. stop), 4th floor. Info: BAGLY 338-9472 or the Hotline: 426-9371.

New York, NY — "Working Together: Fighting the Backlash from Within and Without the Lesbian/Gay Movement." Washington Square Methodist Church, 133 Washington Place. Presented by the Committee of Lesbian and Gay Male Socialists. 7:30pm.

New York, NY — "Taking Care of Our Own Needs: Finding a Balance Between Self-Centeredness and Assertiveness." Gay Women's Alternative. Universalist Church, Central Park West at 76th St. \$3 contribution. All women welcome.

5 fri

Boston, MA — GCN VOLUNTEER SENDING OUT THE PAPER. SEE FRIDAYS ABOVE FOR DETAILS.

Cambridge, MA — "Why Doesn't A Woman Earn Like A Man?" Lesbian Academic Union, Phillips Brooks House, Harvard Yard. 8pm.

Cambridge, MA — AmTikva Hanukkah Party: singing, dancing, eating. Traditional foods contribution. 312 Memorial Drive (at Mass Ave.) 8pm.

New York, NY — Gay and Lesbian Dance sponsored by Gay People of Columbia U. Earl Hall, W. 116th St. and Bway. 10pm-2am. \$2.50 general admission.

6 sat

Boston, MA — North American Man Boy Love (NAMBLA) Conference. Info: 542-0144.

Boston, MA — Wallflower Order Dance Concert. Berkeley Performance Center, 136 Mass Ave. 8pm. Info: 547-1378. Interpreted for the hearing impaired.

Boston, MA — Walk-In VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Cambridge, MA — Second Wave magazine is opening its collective to new members. Interested women should come to Wed. eve meetings, 6:30pm, Old Cambridge Baptist Church, 1151 Mass Ave. or call Amy at 628-7275 (h) or 495-2560 (w).

Boston, MA — Gay Recreational Activities Committee (GRAC) volleyball (near Rose Garden in the Fenway). Men and women. 6:30-8:30pm.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

New York, NY — "Oakdale, Indiana," a lesbian soap opera, Weds. on WBAI, 99.5FM, at 6:10 pm and at midnight.

New York, NY — WBAI, 99.5FM, Gay Rap. 279-0707. 8:30-9:30pm.

New York, NY — Gay Liberation Allows Drag (GLAD) meeting. 1835 First Ave. Info: 473-5886 x204. Ask for Eve.

New York, NY — Chelsea Gay Association meets last Wed. of the month. Coffeehouse. Info: 691-7950.

thursdays

Boston, MA — GCN proofreading and layout (basically cutting and pasting). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-10h and layout 8-10h. 22 Bromfield St. (near Park St. and Washington St. subway stops), 2nd floor. 426-4469.

Boston, MA — North American Man Boy Love Association (NAMBLA). Regular meetings on 1st and 3rd Thurs. 8pm. Glad Day Bookshop, 22 Bromfield St. (near Park St.) Info: 542-0144.

Boston, MA — Lesbian Youth United (LYU). Rap group. 7:30-9:30pm. For women 22 and under who are or are considering being lesbians. 128A Tremont St. (4th floor). Call BAGLY (Boston Alliance of Gay and Lesbian Youth) at 338-9472 or the Hotline 426-9371. (6pm-midnight).

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussions and social hour. Old Cambridge Baptist Church, 1151 Mass Ave. 8pm. Call 661-3633 for info on all DOB activities.

Hartford, CT — "Gay Spirit", news, commentary, interviews and music, on WUWH, 91.3FM. 8:30-9pm.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

Ipswich, MA — North Shore Lesbians Unite! Potlucks and other social events in the planning. 8pm. Info: 356-5159, 356-2554 (eves), 546-7722 (days).

Cambridge, MA — Dance for lesbians and gay males. Everybody welcome. Theme: "The gay '90s." 9pm-1am. Sala de Puerto Rico, MIT Student Center (across the street from 77 Mass Ave.). FREE with MIT ID, \$2 college students, \$3 general admission.

Cambridge, MA — Gratitude/Potluck dinner meeting. Amethyst Women. A drug and alcohol free event for alcoholic lesbians and all other women who enjoy drug and alcohol free space. Old Cambridge Baptist Church, 1151 Mass Ave. 6:30pm. dinner. Donations requested.

New York, NY — "Racism 1980... So What's New?" A weekend conference to clarify what's familiar and what's new about racism, to discuss strategies for change, and to connect with other people and groups who want to focus on these issues. Sponsored by the Fourth Universalist Society of NYC, 4 W. 76th St.

Baton Rouge, LA — Regional planning session for 6th Southeastern Conference for Lesbians and Gay Men to be held April 10-12. LSU Union. Info: Conference '81, c/o LSU S/GA, Box 16031, University Sta. Baton Rouge, LA 70893.

Boston, MA — Dyke Artistry: New England Lesbian Crafts Fair. YWCA Aud., 140 Clarendon. Sat. 10am-6pm and Sun 11am-6pm. Raffles, prizes, bake sale, entertainment. Would like to demonstrate your craft? Do you need overnight housing? Info: (617) 524-4744.

Cambridge, MA — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 48 Pleasant St. 354-8807.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 48 Pleasant St. 354-8807.

Somerville, MA — Lesbian Support Group for younger women. Somerville Women's Center, 38 Union Square, (2nd floor over laundromat). 6pm. Info: 823-9340.

New York, NY — Biweekly gay male "S/M" support group. 8pm. Info: Brian 243-3332 (6-10pm).

New York, NY — General meeting of the Committee of Lesbian and Gay Male Socialists at NY Marxist School, 151 W 19th St. 7th floor. 7:30pm. Info: 988-3012.

New York, NY — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston). 8:30pm. All are welcome!

Boston, MA — N.U. Lambda, Northeastern University's social and support group for lesbians, gay men and their friends meets every Thursday at 245 Eli Center. 7pm.

Middlebury, VT — Gay Men's Self-affirmation Group. 7:30-9:30pm. Info: 388-6819 eves or 388-6752 days.

fridays

Boston, MA — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4489.

Boston, MA — Chiltern basketball. 7-9pm. Lindemann Ctr. (near Gov't Ctr.), Staniford St. entrance. FREE! Info: Tony 236-1914.

Boston, MA — Chiltern swimming. 7-10pm. Lindemann Center (near Gov't Center). Info: Joe 227-5363.

Cambridge, MA — Daughters of Bilitis. Over 35 rap group at Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. (4th Friday and 2nd Wednesday of each month.)

Pittsfield, MA — Lesbians United meetings. Info: Women's Services Center, 499-2425.

New York, NY — Consciousness Raising on Racism, sponsored by Black and White Men Together (BWMT/NY). 7:30pm. Info: Henry at 873-5572 or 799-9432 or Richard at 431-4674.

saturdays

Boston, MA — Gay Youth. Outings and activities for lesbians and gay men 14-22. Organized by the Boston Alliance of Gay and Lesbian Youth (BAGLY). 128A Tremont St. (near Park St.), 4th floor. Info: BAGLY 338-9472 (Wed. & Thurs. eves) or Hotline 426-9371 (6-midnight).

Providence, RI — Gay Youth Group meets every other Saturday. Info: 272-9247.

7 sun

Boston, MA — Closet Space (WCAS 740AM). Two part interview (this Sunday and next at 11am) by Katherine Triantafyllou with California Supreme Court Judge Steven Lachs.

Cambridge, MA — DOB Birthday Party at Somewhere, 295 Franklin St. 5pm. All women invited. FREE! Refreshments and birthday cake.

Somerville, MA — Boston Area Fat Liberation is sponsoring a Fatluck (a potluck for fat women). Open to all fat women. Bring desserts or munchies to share. 2-4pm. Info on location: 547-2874 or 778-7957.

Cambridge, MA — Lesbian and Gay Folkdancing. Phillips Brooks House, Harvard Yard. 1-3pm. Beginners welcome. Info: Michael 492-1339 or Beth 666-4278.

Worcester, MA — Coffeehouse at Clark U. Pub. 7:30-10pm. FREE! Corner of Main and Maywood Sts. Sponsored by Clark Gay Alliance.

Northampton, MA — "Women's Words," a day-long writing workshop. Info: 566-2153.

Hartford, CT — "Lavender Visions: A Day of Retreat to Plan Activities for the Lesbian and Gay Community for the Upcoming Year." 10:30am-8pm. FREE! YWCA, 135 Broad St. Childcare Info: 523-4841.

9 tues

Cambridge, MA — "Lesbian Health: A Discussion This Week of Our Experiences With the Health Care System." Women's Community Health Center, 639 Mass Ave. 8-10pm. Info: 354-1638.

The deadline for Calendar items is Tuesday at noon for the following issue.